

Pamsula Zen of Westchester Sutra Book



Last revised: 2023 Apr

Schedule of Chants

*Read/Chant aloud the Chants of the Week as part of daily practice. Begin each week on Monday **closest to** date shown.¹*

<u>Week</u>	<u>Spr</u>	<u>Aut</u>	<u>Sutra Service</u>		<u>Sum</u>	<u>Win</u>	<u>Sutra Service</u>
1	Mar 22	Sep 21	1, p. 6		Jun 21	Dec 21	1, p. 6
2	Mar 29	Sep 28	2.A, p. 8		Jun 28	Dec 28	2.B, p. 10
3	Apr 5	Oct 5	3.A, p. 11		Jul 5	Jan 4	3.B, p. 11, 13
4	Apr 12	Oct 12	4.A, p. 14		Jul 12	Jan 11	4.B, p. 15
5	Apr 19	Oct 19	5, p. 16		Jul 19	Jan 18	5, p. 16
6	Apr 26	Oct 26	6.A, p. 18		Jul 26	Jan 25	6.B, p. 19
7	May 3	Nov 2	7, p. 11, 21		Aug 2	Feb 1	7, p. 11, 21
8	May 10	Nov 9	8.A, p. 22		Aug 9	Feb 8	8.B, p. 24
9	May 17	Nov 16	9.A, p. 26		Aug 16	Feb 15	9.B, p. 27
10	May 24	Nov 23	10, p. 11, 29		Aug 23	Feb 22	10, p. 11, 29
11	May 31	Nov 30	11.A, p. 30		Aug 31	Mar 1	11.B, p. 31
12	Jun 7	Dec 7	12.A, p. 32		Sep 7	Mar 8	12.B, p. 34
13	Jun 14	Dec 14	13.A, p. 11, 35		Sep 14	Mar 15	13.B, p. 11, 36

Stay with these verses for 4 weeks at a time, beginning on the Monday closest to the date shown.

		OPENING VERSE*	Page	CLOSING VERSE**	Page
Mar 22	1.	Prayer for Practice	3	The Ship of Compassion	39
Apr 19	2.	Invocation of Kanzeon	3	Spring Everywhere	39
May 17	3.	Coming and Going	4	Necessity of Great Doubt	39
Jun 14	4.	Kanzeon Sutra	4	Three Prayers	39
Jul 12	5.	Boundless Compassion	4	The Way of Tenderness	40
Aug 9	6.	The Five Remembrances	4	Your True Self is the World	40
Sep 7	7.	Clear Mind	4	There is No End	40
Oct 5	8.	Menju	5	Hope in the Dark	40
Nov 2	9.	The Entire Universe	5	Compassion Unbound	41
Nov 30	10.	Realizing the Zen Way	5	Awakening to Discouragement	41
Dec 28	11.	Fruit of the Bodhisattva Way	5	On Zen	41
Jan 25	12.	Into the Dark with Empty Hands	6	Queen of the Lake of Awareness	41
Feb 22	13.	World of Dew and Compassion	6	To Change Every Moment	42

¹ Exception: if Aug 27 (or if, in a leap year, Feb 26) falls on a Monday, chants for that week will be announced.

Introduction: Why We Recite Chants and Sutras²

There are three reasons why we chant and read sutras: First, to make an offering to the Buddhist ancestors; second, to create a noble relationship with all beings; third, to unite these first two actions with our Buddhist training. The first reason, to make a sincere offering to the Buddhist ancestors, is a natural expression of gratitude for the opportunity to hear, believe, learn and realize Buddhist teaching. The greatest delight of a Buddhist ancestor is for their followers to respect, maintain, and spread the teaching. Therefore, we sit before an icon of the ancestors and chant or read with sincerity the sutras they composed. In this way, express our gratitude to them.

Second, Buddhists want others to know about, believe and realize the noble teaching of the Buddha. In order to do this, we must chant or read sutras as often as possible. It is necessary and important to do this to establish a relationship with many people. Even chanting sutras alone or before a dead person has value. I will explain it to you.

We chant sutras before others as an education of their subconscious minds. On the surface, it may seem that the effectiveness of teaching is limited by the extent of their understanding. If you have studied only a little about the subconscious, you will know that even though you do not grasp meaning with your conscious mind, you may understand very clearly with your subconscious. And, if you have some conscious understanding it may be a reflection of what your subconscious knows. Indeed, your subconscious mind operates with absolute control over your character.

Even chanting or reading sutras alone in a mountain temple is announcing Buddha's teaching to the world and to the Universe. For our ordinary minds, we need a radio station and a radio. However, all things come from the same source so subconsciously all people and all the life

of the universe receive perfectly the sutras recited by one person sitting alone. At a deep level they accept completely the doctrines of Buddhism.

Moreover, if you know the grandeur and subtlety of the thinking process, you will realize that even thinking chants and sutras without using the voice has a great influence upon the people of the world. Thus, whether or not others can see or hear, whether they are alive or long dead, if we chant sutras time and again with a great conviction to the visible and invisible worlds, we permeate everywhere and guide many to Buddhism, saving all beings. Therefore, the chanting of sutras is very meaningful work. Sutra chanting is an element of Buddhist training. But its effectiveness is related to the way you chant the sutras – with energy and singlemindedness, or half-heartedly.

If you chant or recite sutras with great energy and single-mindedness frequently, then your own Samadhi power will be strengthened and you will be closer to awakening. If you have already had some degree of awakening, it will shine more brilliantly in your character and act more effectively in your everyday life. Please chant with your whole heart, then there will be no difference between zazen and your chanting and recitation.

Daily Home Practice

Three bows to Buddha
“Gatha of Atonement” or “The Three Refuges”
Dedication (1 or 2)
Opening Verse (pp. 3-6) & Opening Song (p. 38)
Zazen (25 mins)
Sutra Service Readings
Dharma Study (book or podcast, 30 mins)
Closing Verse (pp. 39-42) & Closing Song (p. 38)
Four Bodhisattva Vows or Save All the Beings

² Hakuun Yasutani (1885-1973), adapted.

DEDICATIONS

ODD-NUMBERED DAYS

_/ \ ○○○○ Gatha of Atonement ○ (3x)

All evil karma ever created by me since of old ③

Because of my beginningless greed, anger, and ignorance --

Born of my body, mouth, and thought, ③ I vow to atone it all. ○ <bow>

_/ \ LEADER: When devoted invocations are sent forth, they are perceived and subtly answered. Let wisdom go to every corner of the house. Let people have joy in each other's joy. We dedicate our practice in grateful thanks to all the beings of the world, to all the Ancestors of meditation in the still halls, ants, sticks, grizzly bears, and all our guides along the ancient Way. ○ [to Dedication 1]

EVEN-NUMBERED DAYS

_/ \ ○○○○ The Three Refuges ○

Buddham saranam gacchami _ _ _ _

Dhammam saranam gacchami _ _ _ ^

Sangham saranam gacchami. _ _ _ _ ○

I take refuge in Buddha _ _ _ _

I take refuge in Dharma _ _ _ ^

I take refuge in Sangha _ _ _ _ ○ <bow>

_/ \ LEADER: Buddha nature pervades the whole universe existing right here, now. All living things are one seamless body and pass quickly from dark to dark. Winds blow, waves fall, and we are lost on dark roads. Even so, birds and trees and stars and we ourselves come forth in perfect harmony, and infinite realms of light and dark convey the Buddha mind. ○ [to Dedication 1]

_/ \ Dedication 1

LEADER: We particularly dedicate our practice to: • [<bow> and speak dedications; remain in <bow> until double-bell.] •...•...•...•...•...•

And we further dedicate our practice to:

- the memory of those who cared for us and are gone,
- the afraid, hungry, sick, in pain, or at war
- the persecuted or oppressed,
- those whose spirits feel crushed. ••

<return upright>

May you all heal and have peace. May we live in perfect peace with Buddhadharma, and may we realize the Buddha Way together _ _ ○

ALL: All Buddhas throughout space and time, ○ All honored ones, bodhisattva-mahasattvas, ○ wisdom beyond wisdom, maha prajna paramita. ○ <bow>

_/ \ Dedication 2

LEADER: The Wheel of the Dharma turns and turns, revealing reality in emptiness and form. May all beings be liberated and have great joy. We give thanks for the guidance of our teachers, women and men named and unnamed. We especially offer the merits of our practice to: ○

ALL: Great Mother Prajna Paramita

○ The Seven Ancient Buddhas

○ Great Teacher Shakyamuni Buddha

LEADER: Our Ancestors in India, particularly ○

ALL: Great Teacher Mahaprajapati

○ Great Teacher Kisa Gotami [kēsā gōtāmē]

○ Great Teacher Khema [kā-mā]

○ Great Teacher Nagarjuna [nā-gār-jō onə]

LEADER: Our Ancestors in China, particularly ○

ALL: Great Teacher Bodhidharma

○ Great Teacher Zongchi [zōŋ-chər]

○ Great Teacher Huineng [hwā-nəŋ]

○ Great Teacher Moshan Laoran

[mō-shān lou-rān]

LEADER: Our Ancestors in Japan, particularly ○

ALL: Great Teacher Eihei Dogen [ā-hā dō-gen]

○ Great Teacher Ryonen [rē-yō nen]

○ Great Teacher Keizan Jokin [kā-zān jō-kēn]

○ Great Teacher Soitsu [sō-ēt-sō o]

○ Great Teacher Bassui Tokusho

○ Great Teacher Hakuin Ekaku

○ Great Teacher Daiun Sogaku Harada

○ Great Teacher Hakuun Yasutani

LEADER: Our White Plum Ancestors,
particularly ○

ALL: Great Teacher Taizan Hakuyū Maezumi

○ Great Teacher Charlotte Joko Beck

○ Great Teacher Bernie Glassman

○ Great Teacher Sandra Jishu Angyo Holmes

○ Great Teacher Pat Enkyo O'Hara

○ Great Teacher Joan Halifax

○ Great Teacher Francisco Paco Lugoviña

○ Great Teacher Daiken Nelson

○ All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○
<bow>

*As long as there is true bowing, the Buddha
Way will not deteriorate. –Eihei Dogen*

OPENING VERSES

1. Prayer for Practice³ ○

May I respond skillfully to my thoughts and desires, mindful that they are my recurring companions. May I see clearly how my ego attachments have caused suffering for myself and others. May I be present to the wonder of each moment, mindful that all things are temporary. May I realize in each moment: the awakened nature of every being; compassion and true understanding; acceptance together with encouragement; inclusion of all beings in community of peace and justice;

- Oneness with the interdependent co-arising
- web of all existence.

2. Invocation of Kanzeon⁴ ○

We call upon Kanzeon to inspire our sutra and our lives. We call upon ourselves to inspire Kanzeon. We call upon ourselves as Kanzeon. Enlightening, being enlightened, calling and responding, the birds and stars as Kanzeon save us — as they as themselves save us. Each thought, ever so brief, is Kanzeon herself, turning the Dharma Wheel. Acceptance is Kanzeon; regarding the sounds of the world is Kanzeon. Kanzeon is realized in regarding the distress and pain everywhere, and is realized by the sound of geckos and children. The compassionate action of Kanzeon arises from the place of grateful receiving. I venerate the great power for the Way, which is generated by the profound act of opening myself.

- Kanzeon!
- Thus we bow to Buddha.

<bow>

³Meredith Garmon (b. 1959). Last part draws on and adapts the Unitarian Universalist principles

⁴Robert Aitken (1917-2010), fr *The Morning Star*, adapted.

3. Coming and Going⁵ (3x) ○

That which comes knows only coming.
That which goes knows only going.
To keep from falling, why hold on to the edge?

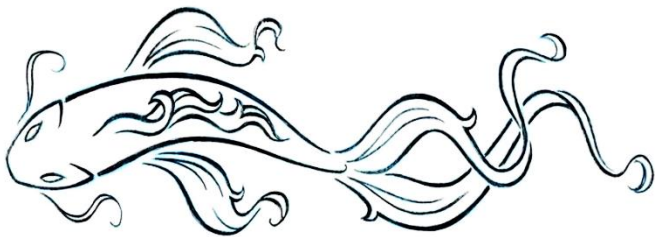
- ③ Clouds float freely, never knowing
- ③ where the breezes will blow them.

4. Kanzeon Sutra⁶ (3x) ○

Kanzeon, one with Buddha ①③
Directly Buddha – Indirectly Buddha,
One with Buddha, Dharma, Sangha
Pure, Joyful, True-self, Eternal
Morning mind Kanzeon – Evening mind Kanzeon
③ This very moment mind Kanzeon
①②③ Never let it go. ①②

5. Boundless Compassion⁷ (3x) ○

Absorbing world sounds awakens a Buddha right here! ①③
This Buddha, the source of compassion.
This Buddha receives only compassion.
Buddha, Dharma, Sangha — just compassion.
Thus, the pure heart always rejoices.
In the light, recall this. In the dark, recall this.
③ Moment after moment, the true heart arises.
①②③ Time after time, there is nothing but this. ①②



6. The Five Remembrances⁸ (3x) ○

I am of the nature to grow old; there is no way to escape growing old.
I am of the nature to have ill health; there is no way to escape having ill health.
I am of the nature to die; there is no way to escape death.
All that is dear to me and everyone I love are of the nature of change; there is no way to escape being separated from them.
My deeds are my closest companions.
③ I am the beneficiary of my deeds;
③ My deeds are the ground on which I stand.

7. Clear Mind⁹ ○

With realization, all things are one family, without realization, everything is separate and different. Without realization, all things are one family, with realization, everything is separate and different. The moon and the clouds are the same; mountains and valleys are different. All are blessed, all are blessed. Is this one? Is this two? Clear mind is like the full moon in the sky. Sometimes clouds come, yet the moon is always there. Sometimes clouds go, and the moon shines down brightly. Don't worry about clear mind: it is always there. Thinking comes and goes, comes and goes —

- you must not be attached
- to the coming or the going.

Be yourself. Everyone else is already taken.
—Oscar Wilde

⁵Sengai Gibon (1750-1837).

⁶Fairly literal translation of the “Enmei Jukku Kannon Gyo.”

⁷Hogen Bays’ loose translation of “Enmei Jukku Kannon Gyo.”

⁸Shakyamuni Buddha, fr the *Upajjhathana Sutta*.

⁹First verse: Wumen Huikai (1183-1260) verse on *Wumenguan* case #16, tr. Robert Aitken. Second verse: Wumen verse on *Wumenguan* case #35, tr. Robert Aitken. Third verse: Seung Sahn (1927-2004), adapted.

8. Face-to-Face Transmission¹⁰ ○

This is a splendid opportunity for Buddha Dharma to enter into mud and water. If you do not realize the fruit at this moment, when will you realize it? If you do not cut off delusion at this moment, when will you cut it off? If you do not become a Buddha at this moment, when will you do so? If you do not sit as a Buddha at this moment,

- when will you practice as a Buddha?
- Diligently examine this in detail.

9. The Entire Universe¹¹ ○

The entire universe is the true human body. The entire universe is the gate of liberation. The entire universe is the eye of Vairocana. The entire universe is the dharma body of the self. The activity of buddha is carried out together with the whole earth and all living beings. If it is not activity that is one with all things, it is not buddha activity. All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions. Whatever they do, for good or for evil, to that will they fall heir. May all beings live happily, always free from ill-will.

- May all share in the blessings
- Springing from what good I do.

If you don't become the ocean, you'll be seasick every day. –Leonard Cohen

10. Realizing the Zen Way¹² ○

Zen point/s directly to our original nature. If one realizes original nature, one knows that fundamentally birth and death are without form — this is true longevity. One sees nothing to call “misfortune” — this is true security. One leaves behind the notions of “has” and “has not” — this is true gain. One sees there is no one to despise as an enemy — this is true conquest, true love and respect.

- Once one realizes these principles,
- one realizes the Zen Way.

11. The Fruit of the Bodhisattva Way¹³ ○

You who seek the Dharma should seek nothing. Do not grasp what is good nor reject what is bad. Do not lean toward either purity or impurity. Speak appropriately about the affairs of your own life, for each matter you encounter constitutes the meaning of your existence, and your actions are without hindrance. The fruit of the Bodhisattva Way is just thus. The myriad forms of the entire universe are the seal of the single Dharma. Comprehending this, one acts in the fashion of one's time, just wearing clothes, eating food, constantly upholding the practices of a bodhisattva, and passing time according to circumstances.

- If one practices in this manner,
- is there anything more to be done?

12. Into the Dark with Empty Hands¹⁴ ○

Seeking it yourself with empty hands, you return with empty hands. In that place where nothing is acquired, you really acquire it. ○

¹⁰“Menju,” by Eihei Dogen (1200-1253); tr. Tanahashi, adapted.

¹¹First verse: Eihei Dogen (1200-1253), fr “Yuibutsu Yobutsu,” tr. Tanahashi, adapted. Second verse: fr the “Sublime Attitudes” chant used by Metta Forest Monastery and Sanbo Kyodan Zen. The first six lines here fr the *Anguttara Nikaya*, 5.57. The final four lines are a dedication of merit fr the Theravada Forest Monk tradition.

¹²Muso Soseki (1275-1351), fr *Dialogues in a Dream*; tr. Thomas Kirchner; adapted.

¹³Mazu Daoyi (709-788), Ferguson, *Zen's Chinese Heritage*; adapted.

¹⁴First verse: Keizan Jokin (1268-1325) verse on *Denkoroku* case #41 (“Tongan Daopi”), tr. Francis Cook. Second verse: Izuma Shikubu

The Way I must enter leads
through darkness to darkness —

- O moon above the mountains' rim,
- Please shine a little further on my path.

13. World of Dew and Compassion¹⁵ ○

This world of dew is indeed a world of dew –
And yet. And yet. ○

Although my eyes, blinded by passions,
Do not see the brilliant light that embraces me,

- The Great Compassion never tires,
- Always casting light upon me.



SUTRA SERVICES

1.

○ _ ^ Precepts¹⁶ ○

LEADER: The Three Refuges •

ALL: I take refuge in the Buddha, in Oneness, the awakened nature of all beings.

- I take refuge in the Dharma, in Diversity, the ocean of wisdom and compassion.
- I take refuge in the Sangha, in Harmony, the interdependence of all. <bow>

LEADER: The Three Pure Precepts •

ALL: Not knowing, thereby giving up fixed ideas about myself and the universe, I vow to cease from evil.

- Bearing witness to the joy and suffering of the world, I vow to practice good.
- Honoring wholeness in myself and others, I vow to save all beings. <bow>

LEADER: The Ten Grave Precepts •

ALL: Aware that I am not separate from all that is, and aware of the suffering caused by destruction of life:

I vow to cultivate compassion and skills of protecting life, not killing, not letting others kill, and not condoning any act of killing.

- Being satisfied with what I have, and aware of the suffering caused by stealing and social injustice:

I vow to cultivate lovingkindness and skills of benefiting all beings, not stealing and not allowing profiting from others' suffering.

(976-1030); tr. Jane Hirshfield and Mariko Avatami, in *Women in Praise of the Sacred*.

¹⁵First verse: Kobayasshi Issa (1763-1828). Second verse: Shinran Shonin (1173-1263).

¹⁶The Three Refuges (Buddha, Dharma, Sangha) and the first five Grave Precepts constitute "The Eight Streams of Merit" (Theravada Scriptures: *Anguttara Nikaya*, 8.39) common to all branches of Buddhism. The Mahayana Scripture, *Brahma Net Sutra* (earliest

extant text is a translation by Kumarajiva, 406 CE, fr a now-lost Sanskrit original into Chinese) adds five more Grave Precepts. The wording for the Grave Precepts used here is, for the first five, abridged fr Thich Nhat Hanh's "Five Mindfulness Trainings," and, for the second five, an adaptation by Meredith Garmon following Hanh's pattern.

- Honoring mutuality and respecting commitment, aware of the suffering caused by sexual misconduct:

I vow to cultivate responsibility and skills of protecting integrity and safety, not engaging in sexual relations without love and long-term commitment.

- Listening and speaking from the heart, aware of the suffering caused by lying and other harmful communication practice:

I vow to cultivate truthful, loving speech and deep listening, not spreading false or divisive news, and reconciling conflicts.

- Cultivating a mind that sees clearly, aware of the suffering caused by unmindful consumption:

I vow to cultivate habits of health and awareness for myself and society in all that I ingest, consuming only items that preserve mental clarity and promote peace.

- Unconditionally accepting what each moment has to offer, aware of the suffering caused by talking about the faults of others:

I vow to recognize, respect, and value the unique beauty of each being.

- Meeting others on equal ground, aware of the suffering caused by elevating myself by criticizing others:

I vow to understand and respect my interdependence with others.

- Using all the ingredients of my life, aware of the suffering caused by stinginess:

I vow to cultivate generosity, giving freely of my time and my material and spiritual resources.

- Transforming suffering into wisdom, aware of the suffering caused by anger:

I vow to cultivate tranquility and equanimity, neither repressing nor indulging anger, but being aware of anger when it arises and mindfully caring for it.

- Honoring my life as an instrument of the Great Way, aware of all the suffering of life:

I vow to cultivate oneness with the buddha, the dharma, and the sangha, respecting and valuing all aspects of the Great Way. *<bow>*

LEADER: The Four Commitments¹⁷ ●

ALL: I commit myself to a culture of nonviolence and reverence for life;

- I commit myself to a culture of solidarity and a just economic order;
- I commit myself to a culture of acceptance and a life based on truthfulness;
- I commit myself to a culture of equal rights and partnership among all people. *<bow>*

LEADER: Fourfold Commitment to Racial and Social Justice¹⁸ ●

ALL: We commit ourselves to actively engaging and fully actualizing our bodhisattva vows in the relative world.

- We commit ourselves to doing this fearlessly — opening our hearts to suffering and our eyes to oppression, privilege, marginalization, and injustice.
- We commit ourselves to doing this inclusively — embodying the ideals of mutuality, interdependence, and democratic process.
- We commit ourselves to doing this humbly — acknowledging the reality of not-knowing, even as we act in urgent service to all beings. *<bow>*



¹⁷ adapted fr the Zen Peacemakers and the Parliament of World Religions.

¹⁸ fr Greater Boston Zen Center, Racial and Social Justice working group.

2.A.

○ Liberation from All Obstructions¹⁹ ○

In the presence of Sangha, in the light of Dharma,
in oneness with Buddha: May my path to
complete enlightenment benefit everyone!

In this passing moment karma ripens and all
things come to be. I vow to affirm what is:

If there's cost, I choose to pay.

If there's need, I choose to give.

If there's pain, I choose to feel.

If there's sorrow, I choose to grieve.

When burning, I choose heat.

When calm, I choose peace.

When starving, I choose hunger.

When happy, I choose joy.

Whom I encounter, I choose to meet.

What I shoulder, I choose to bear.

When it's my birth, I choose to live.

When it's my death, I choose to die.

Where this takes me, I choose to go.

Being with what is, I respond to what is.

This life is as real as a dream.

The one who knows it cannot be found; and truth
is not a thing.

Therefore, I vow to choose THIS Dharma
entrance gate!

- May all Buddhas and Wise Ones
- help me live this vow.

○ Xinxinming²⁰ (Rhythmic) ○

The Great Way is not difficult for those who do
not pick and choose. / *When preferences are all
seen through, the Way stands clear and
undisguised.*

But even slight distinctions made set earth and
heaven far apart. / *If you would clearly see the
truth, discard opinion pro and con.*

To founder in dislike and like is nothing but the
mind's disease. / *And not to see the Way's deep
truth disturbs the mind's essential peace.*

The Way is perfect like vast space, where there's
no lack and no excess. / *Our choice to choose*

*or to reject prevents our seeing this simple
truth.*

Both striving for the outer world as well as for an
inner void condemn us to entangled lives. / *Just
calmly see that all is One and by themselves
false views will go.*

Attempts to stop activity will fill you with
activity. / *Remaining in duality, you'll never
know true unity.*

And not to know this unity lets conflict lead you
far astray. / *When you assert that things are
real you miss their true reality.*

But to assert that things are void also misses
reality. / *The more you talk and think on this,
the further from the truth you'll be.*

Cut off all useless thoughts and words and there's
nowhere you cannot go. / *Returning to the root
itself, you'll find the meaning of all things.*

If you pursue appearances you overlook the
primal source. / *Awak'ning is to go beyond
both emptiness as well as form.*

All changes in this empty world seem real
because of ignorance. / *Do not go searching for
the Truth, just let all fond opinions go.*

Abide not in duality, refrain from all pursuit of it.
/ *If there's a trace of right and wrong, true mind
is lost, confused, distraught.*

From One-mind comes duality, but cling not even
to this One. / *When this One mind rests
undisturbed then nothing in the world
offends.*

And when no thing can give offense, then all
obstructions cease to be. / *If all thought-objects
disappear the thinking subject drops away.*

For things are things because of mind, as mind is
mind because of things. / *These two are merely
relative and both at source are emptiness.*

In emptiness these are not-two, yet in each are
contained all forms. / *Once coarse and fine are
seen no more, then how can there be taking
sides?*

The Great Way is without limit, beyond the easy
and the hard. / *But those who hold to narrow*

¹⁹Hogen Bays (b. 1949).

²⁰Attr. Jianzi Sengcan (3rd Zen Ancestor, 529-606).

views are fearful and irresolute; their frantic haste just slows them down.

If you're attached to anything, you surely will go far astray. / *Just let go now of clinging mind, and all things are just as they are. In essence nothing goes or stays.*

See into the true self of things, and you're in step with the Great Way, thus walking freely, undisturbed. / *But live in bondage to your thoughts, and you will be confused, unclear.*

This heavy burden weighs you down — so why keep judging “good” and “bad”? / *If you would walk the highest Way do not reject the sense domain.*

For as it is, whole and complete, the sense world is enlightenment. / *The wise do not strive after goals, but fools still bind themselves with thought.*

The One Way knows no differences, the foolish cling to this and that. / *To seek Great Mind with thinking mind is certainly a grave mistake.*

From small mind come rest and unrest, but mind awakened transcends both. / *Delusion spawns dualities; these dreams are merely flow'rs of air — why work so hard at grasping them?*

Both gain and loss, and right and wrong — once and for all be done with them. / *When you no longer are asleep, all dreams will vanish by themselves.*

When mind does not discriminate, all things are as they are, as One. / *To go to this mysterious Source frees us from all entanglements.*

When all is seen with “equal mind,” to our Self-nature we return. / *This single mind goes right beyond all reasons and comparison.*

Seek movement and there's no movement; seek rest and no-rest comes instead. / *When rest and no-rest cease to be, then even oneness disappears.*

This ultimate finality's beyond all laws, can't be described. / *With single mind, one with the Way, all ego-centered strivings cease.*

Doubts and confusion disappear, and so true faith pervades our life. / *There is no thing that clings to us, and nothing that is left behind.*

All's self-revealing, void and clear, without exerting power of mind. / *Thoughts cannot reach this state of truth, and feelings are of no avail.*

In this true world of emptiness both self and other are no more. / *To enter this true empty world, immediately affirm “not-two.”*

In this “not-two” all is the same, with nothing separate or outside. / *The wise in all times and places awaken to this primal truth.*

The Way's beyond all space, all time, one instant is ten thousand years. / *Not only here, not only there, truth's right before your very eyes.*

Distinctions such as large and small have relevance for you no more. / *The largest is the smallest too — here limitations have no place.*

What is – is not; what is not – is. If this is not yet clear to you, you're still far from the inner truth. / *One thing is all, all things are one — trust this and all's whole and complete.*

When faith and mind are not separate, then True Entrusting comes to you. / *This is beyond all words, all thought, for here there is no yesterday, no tomorrow, no today.*



2.B.

Liberation from All Obstruction (p. 8)

○ Xinxinming²¹ (Prose) ○

The Great Way is not difficult for those unattached to preferences. When love and hate are both seen through, everything is clear and undisguised. But make the smallest distinction, and heaven and earth are set far apart. If you wish to see the truth, attach to no opinions, pro or con; setting what you like against what you dislike is the disease of the mind. When the deep meaning of this is not understood, the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space, where there's no lack and no excess. Our choice to choose or to reject prevents our seeing this simple truth. Don't dwell entangled in the world or stuck in emptiness. Dwell equanimously in the oneness of all things, and all erroneous views naturally cease to obstruct.

When you try to stop activity, your very effort fills you with activity — and you will never know oneness. Those who don't live in the single Way miss in both activity and stillness, assertion and denial. To deny the reality of things is to miss their reality. To assert their emptiness is also to miss their reality. The more you talk and think about it, the further you stray from the truth. Stop the efforts of talking and thinking, and there's nothing you will not know directly. To return to the root is to find the meaning of all things; to pursue appearances is to miss the source. At the moment of awakening, there is going beyond appearance and emptiness. The changes that appear in this empty world we call real only because of ignorance.

Do not search for the truth — only cease to cherish opinions. Do not remain in dualistic views, and avoid dualistic pursuits. If there's a trace of this and that, of right and wrong, the mind will be lost in confusion. All dualities come

from the One, but don't cling even to this One. When this One Mind rests undisturbed, nothing in the world offends; and when no thing can give offense, things cease to exist in the old way. When no discriminating thoughts arise, the mind itself ceases to exist. When thought-objects vanish, the thinking subject vanishes; when the mind-subject vanishes, objects vanish. Things are things because of mind, and mind is mind because of things. Understand the relativity of these two, and understand the unity of emptiness. In emptiness there are not two, and each contains the whole. If you don't discriminate between coarse and fine, you won't be tempted by prejudice and opinion. To live in the Great Way is neither easy nor difficult, but those with narrow views are fearful and irresolute. Their frantic haste just slows them down. Attaching to enlightenment is going astray. Let things be as they are, and there is neither coming nor going. Obey the true nature of things, and you walk freely and undisturbed. Bound by thought, truth is hidden — and everything seems unclear. The burdensome practice of discrimination brings only weariness — so why keep judging good and bad? The One Way does not shun the world of senses and ideas; the sense-realm itself is enlightenment. The wise do not strive after goals; the foolish fetter themselves. There is one Dharma. Distinctions arise from clinging to ignorance. To seek the One Mind with discriminating mind is a great mistake. Rest and unrest derive from illusion; the awakened mind transcends both. All dualities come from ignorance. They're like dreams or flowers of air — why work so hard at grasping them? Gain and loss, right and wrong — once and for all be done with them. When one no longer is asleep, all dreams vanish by themselves. If the mind makes no distinctions, the ten thousand things are as they are, as One. To understand the mystery of this Oneness is to be released from all entanglements. When all is seen

²¹ Jianzi Sengcan (3rd Zen Ancestor, 529-606).

with equal mind, timeless self-nature is revealed. No comparisons are possible. Movement is stationary, and the stationary moves; both rest and unrest disappear. When such dualities cease to be, even Oneness does not exist. This ultimate finality can't be described; it's beyond all words. For the unified mind in accord with the Way, all ego-centered strivings cease. Doubts and irresolutions no longer apply, and a life of True Entrusting is possible. With a single stroke we are freed from bondage. Nothing clings to us, and we hold to nothing. All is empty, clear, self-illuminating — with no exertion of mind. Thought, feeling, knowledge, and imagination do not reach it. In this world of suchness, there is neither self nor other-than-self.

To come directly into harmony with this reality, when doubts arise immediately affirm “not two.” In this “not two,” all is the same; nothing is separate, nothing excluded. No matter when or where, awakening means entering this truth, and this truth is beyond all time and space. One mind-moment is ten thousand years. Not only here or there — the infinite universe stands always before your eyes, infinitely large and infinitely small. Definitions have vanished, and no boundaries are seen; so too with being and non-being. Don't waste time in doubts and arguments. One thing is all, all things are one — they move among and intermingle without distinction. To live in True Entrusting is to be without anxiety about nonperfection. Living in True Entrusting is the road of nonduality. The nondual is one with the entrusting heart. The Way is beyond language — in it:

- there is no yesterday, no tomorrow,
- no today.

²²Earliest references to this distillation of the Prajnaparamita Sutra are to a 3rd-century CE Chinese version.

²³The skandhas (heaps, aggregates, collections) are *rupa* (form, matter, body); *vedana* (sensation or feeling received from *rupa*); *samjna* (perception, the recognition and identification of things); *sankhara* (mental activity, formations, conditioned associations

3.A.



Great Prajnaparamita Heart Sutra²² — — ○

Avalokiteshvara Bodhisattva, practicing deep prajna paramita ○ clearly saw that all five skandhas²³ are empty, transforming all suffering and distress. “Shariputra, form is no other than emptiness, emptiness no other than form; form is exactly emptiness, emptiness exactly form; sensation, perception, mental reaction, consciousness are also like this. Shariputra, all things are essentially empty — not born, not destroyed; not stained, not pure; without loss, without gain. Therefore in emptiness there is no form; no sensation, perception, mental reaction, consciousness; no eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, object of thought; no seeing and so on to no thinking; no ignorance and also no ending of ignorance; and so on²⁴ to no old age and death, and also no ending of old age and death; no suffering, cause of suffering, cessation, path; no wisdom and no attainment. ○ Since there is nothing to attain, the bodhisattva lives by prajna paramita, with no hindrance in the mind; no hindrance, and therefore no fear; far beyond delusive thinking, right here is nirvana. ○ All Buddhas of past, present and future live by prajna paramita, attaining anuttara-samyaksambodhi.²⁵ Therefore know that prajna paramita is the great sacred mantra, the great vivid mantra, the unsurpassed mantra, the supreme mantra, which completely removes all suffering. This is truth, not mere formality. Therefore, set forth the prajna paramita mantra. Set forth this mantra and proclaim:

[3x]: ○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!

triggered by an object); and *vijnana* (consciousness, discrimination of an object's components and aspects, discernment).

²⁴i.e., through the 12-fold chain (nidanas) of interdependent arising (pratityasamutpada) from ignorance to karmic activity, etc., and finally to aging and death.

²⁵ the unsurpassed complete enlightenment of a Buddha

○ Fulfilling the Buddha Way²⁶ ○

If anyone goes to stupas or mausoleums, to jeweled or painted images, with flowers, incense, flags, or canopies, and reverently makes offerings; or if they have others perform music, by beating drums or blowing horns or conch shells, or playing flutes, lutes, harps, mandolins, cymbals, or gongs, producing fine sounds and presenting them as offerings; or if they joyfully praise the Buddha's virtues in song, even with just a tiny sound, they have fulfilled the Buddha way. If anyone, even while distracted, with even a single flower, makes an offering to a painted image, they will gradually see countless buddhas. There are those who worship by prostrating themselves, some merely by putting palms together, others by raising a single hand, and others by a slight nod of the head. All of these, honoring images in various ways, will progressively see countless buddhas, fulfill the unexcelled way themselves, save countless beings everywhere, and enter into nirvana without residue, as a fire dies out when the firewood is all consumed. If anyone, even while distracted, enters a stupa or a mausoleum and even once exclaims,

- "Hail to the Buddha,"
- they have fulfilled the Buddha way.

○ Nothing to Do²⁷ ○

Would you like to get to know Manjushri? Your mind that carries out your activities right here and wherever you go, from first to last, beyond doubting: this is the living Manjushri. Your mind that in each moment shines with the light of nondiscrimination wherever it may be: this is the true Samantabhadra. Your mind that each moment can free itself from its shackles, everywhere emancipated: this is the method of meditating on Avalokiteshvara. These three act as host and companion to one another, all three appearing at the same time when they appear —

one in three, three in one. If you wish to be in accord with the Dharma, never give way to doubt. "Spread it out and it fills the whole Dharma realm; gather it up and it's tinier than a thread of hair." Its lone brightness gleaming forth, it has never lacked anything. "The eye doesn't see it, the ear doesn't hear it." What shall we call this thing? A sage of old said, "Say something about it and already you're off the mark." You'll just have to see for yourselves. What other way is there? You must do your best. There is no Buddha, no Dharma, no practice, no realization. What is it you seek in others? What is it you lack? It's as though you want to put another head on top of the one you already have. At this very moment your own wonderful function is no different from the wonderful function of the masters and the Buddhas. It's only because you lack confidence that you seek something outside of you. Though you must do your best, there is nothing to do. There's no Dharma outside you to run after; there's no Dharma within to attain. Rather than seeking, it would be better to hear these words, rest, and practice having nothing to do. If something has arisen, don't try to make it continue. If something has not arisen, don't try to make it arise. This action is more valuable than ten years' pilgrimage. There is nothing you need to do. You just need to live as ordinary people. Wear your robe, eat your food.

- As day follows day,
- be a person who has nothing to do.



²⁶fr *The Sutra of the Lotus Flower of the Wonderful Dharma*, tr. Gene Reeves; chap. 2, "Skillful Means," pp. 93-94.

²⁷Linji Yixuan (812-867), fr *The Record of Linji*; tr. Burton Watson.

3.B.

Heart Sutra (p. 11)

○ Zazen Yojinki²⁸ ○

Just mind, just body — difference and sameness miss the point. Body arises in mind — and, when the body arises, body and mind appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear. The mind is like the ocean waters, the body like the waves. There are no waves without water and no water without waves. Water and waves are not separate. Motion and stillness are not different. So it is said, “A person comes and goes, lives and dies, as the imperishable body of the four elements and five aggregates.” Zazen is going right into the Ocean of Awareness, manifesting the body of all Buddhas. The natural luminosity of mind suddenly reveals itself and the original light is everywhere. It is not a matter of extinction or of activity. There is no increase or decrease in the ocean and the waves never turn back. Sometimes when you are sitting you may feel hot or cold, discomfort or ease, stiff or loose, heavy or light, and sometimes startled. The mind may feel as if it were sinking or floating; it may seem dull or sharp. Sometimes you can see outside the room, or inside the body, or the forms of Buddhas and Bodhisattvas. Sometimes you may believe that in this moment you have attained wisdom and now thoroughly understand all the sutras and commentaries. These extraordinary conditions sometimes arise — just keep body-and-mind at ease and deportment in harmony. Shed worldly sentiments and do not become attached to sublime feelings about the Way. Though you should not spare the Dharma, do not speak of it unless you are asked. If someone asks from the heart, then give the teachings. If you wish to speak ten times, keep quiet nine; it's as if

moss grew over your mouth or like a fan in winter. A wind-bell hanging in the air, indifferent to the direction of the wind — this is how people of the Way are. Do not use the Way to make yourself important. This is the foremost point to remember. Remain always in Great Compassion and dedicate the limitless power of zazen to all beings. Maintain the vow to realize awakening — and just sit. Do nothing at all. This is the way to study Zen. Although we speak of practice, this is not a practice you can do. Don't try to fabricate Buddha; and don't be concerned with how well or how poorly you think you're doing. Just understand that time is as precious as if you were putting out a fire in your hair. Shatter obstacles and become intimate with awakening awareness. Arising from stillness, carry out activities without hesitation. This moment is the koan. When practice and realization are without complexity, the koan is this present moment. That which is before any trace arises and the scenery on the other side of time's destruction, the activity of all Buddhas and awakened Ancestors, is just this one thing. Just rest and cease; be cooled;

- pass numberless years as this moment.
- This is like coming home and sitting at ease.



²⁸ Keizan Jokin (1268-1325), tr. Anzan Hoshin and Yasuda Joshu Dainen.

4.A.

○ Shantideva's Way of the Bodhisattva²⁹ ○

I rejoice in the virtue of all beings.

To help attain the Way, I offer any virtue that I have.

May the pain of every living creature be completely cleared away.

May I support the life of boundless untold beings, Just as does the earth, enduring as space itself.

May I be a bridge, a boat and ship, for all to cross the water.

May I become doctor, nurse, and medicine for sick beings in the world.

May food and drink descend, ending thirst and hunger.

May I be the nourishment they need, until everyone is healed!

May I provide for the lost and destitute: Everything they need, through the night to guide them.

May this very life that I've received liberate the world.

May even acts of harm help the violent awaken. May they all come to know each and every joy. Until free from pain, may I be life for all beings, throughout the ends of space.

Everything I've gained, I joyfully surrender. Every step I take, I'm moving with the world. May we all come to know the promise of this life.

Just as all buddhas embraced the awakened mind, Just as they embodied all bodhisattva practices, For the sake of all,

- I do adopt the spirit of enlightenment
- And will follow the way of the Bodhisattva.

○ Song of the Jeweled-Mirror Samadhi³⁰ ○

The Dharma of thusness is intimately transmitted by Buddhas and Ancestors. Now you have it; preserve it well. A silver bowl filled with snow, a heron hidden in the moon. Taken as similar, they are not the same; not distinguished, their places are known. The meaning does not reside in the words, but a pivotal moment brings it forth. Move and you are trapped, miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like massive fire. Just to portray it in literary form is to stain it with defilement. In darkest night it is perfectly clear; in the light of dawn it is hidden. It is a standard for all things; its use removes all suffering. Though it is not constructed, it is not beyond words. Facing a precious mirror; form and reflection behold each other. You are not it, but in truth it is you. Like a newborn child, it is fully endowed with five aspects. No going, no coming, no arising, no abiding; a baby babbles — is anything said or not? In the end, it says nothing, for the words are not yet right. In the illumination hexagram, apparent and real interact; stacked together they become three; the permutations make five, like the taste of the five-flowered herb, like the five-pronged vajra. Wondrously embraced within the real, drumming and singing begin together. Penetrate the source and travel the pathways; embrace the territory and treasure the roads. You would do well to respect this; do not neglect it. Natural and wondrous, it is not a matter of delusion or enlightenment. Within causes and conditions, time and season, it is serene and illuminating. So minute it enters where there is no gap, so vast it transcends all dimension. Just a hair's-breadth deviation, and you are out of tune. There are sudden and gradual, so teachings and approaches arise. With these matters distinguished, each has its standard. Mastered or not, reality constantly flows. Outside still and inside trembling, like

²⁹ Shantideva (685-763) *Bodhicaryavatara*, adapted by Soten Lynch.

³⁰ Dongshan Liangjie (807-869); tr. SZTB.

tethered colts or cowering rats, the ancient sages grieved for them, and offered them the Dharma. Led by their inverted views, they take black for white. When inverted thinking stops, the affirming mind naturally accords. If you want to follow in the ancient tracks, please observe the sages of the past. One on the verge of realizing the Buddha Way contemplated a tree for ten long kalpas, like a battle-scarred tiger, like a horse with shanks gone grey. Because some are vulgar: jeweled tables and ornate robes; because some are wide-eyed: cats and white oxen. With a great archer's skill one can hit the mark at a hundred yards, but arrows meeting head on — how could that be a matter of skill? Wooden man starts to sing; stone woman gets up dancing. It is not reached by feelings or consciousness — how could it involve deliberation? Ministers serve their lords, children obey their parents; not obeying is not filial, failure to serve is no help.

- With practice hidden, function secretly, like a fool, like an idiot.
- Just to do this continuously is called the host within the host.



4.B.

Shantideva's Way of the Bodhisattva (p. 14)

○ Komyozo Zanmai³¹ ○

I sincerely offer these words of advice to those who wish to truly practice: Do not be pulled around by states of mind or objects. Do not rely on intellectual knowledge. Don't show in your hands what you receive on your seat in the Monks' Hall. Just throw body and mind into the Great Treasury of Luminosity and don't look back. Don't try to fabricate "enlightenment" or hide from "delusion". Don't push away the arising of thoughts or crave them; don't identify. Stably, calmly, practice shikantaza, just sitting. If you do not propagate thoughts, they will not continue themselves. Just breathing in. Just breathing out. Just so. Sitting under the open sky, weightless as a flame, even if eighty-four thousand thoughts come and go, each will display itself as the luminosity of perfect knowing itself if you do not hold to them and allow them to just go on their own way. This display of luminosity must not just be something you experience in sitting but in each step. This step, this step, are all the walking of luminosity. All through the day be dead to personal views or fragmented thoughts. Breathing in, breathing out, hearing, touching, without thoughts of separation, is just the silent illumination of luminosity in which body and mind are single. Thus, when someone calls, you immediately answer. In this luminosity usual people and sages, deluded and enlightened are one. In the midst of impermanence, this luminosity is unobstructed. Forests, flowers, grasses, leaves; humans and other animals; large or small, long or short, square or round: all display themselves simultaneously, free of discriminating thoughts or intention. This is luminosity unobstructed in impermanence. Luminosity is its own open brilliance; it does not depend on your mind. Luminosity has no

³¹ Koun Ejō (1198-1282), tr. A. Hoshin and Y. J. Dainin

location. When Buddhas appear in this universe, it does not arise with them. When Buddhas cease, luminosity does not cease. When you are born, luminosity is not born; when you die, luminosity does not die. Buddhas do not have more of it; sentient beings do not have less. If you are deluded, it is not; if you are enlightened, it is not. It has no rank, no form, and no name. This is the Body of Totality of all things. You cannot grasp it; you cannot throw it away. It is unattainable. Although it is unattainable, it penetrates this whole body. From the highest heaven to the deepest hell, all realms are illuminated perfectly. This is wondrous and inconceivably subtle luminosity. If you trust and open to the meaning of these words, you won't need to ask anyone what is right or wrong. You will intimately realize reality as if you'd come face to face with your grandfather in the village. Don't practice in order to receive a paper of certification from your teacher or predictions about when you will become a Buddha. Even less so should you be attached to clothes, food or home. Don't give in to attachment or lustful cravings. From beginninglessness, this samadhi is the seat of Awakening, the Ocean of Awake Awareness. This zazen is the Buddha's own practice, the sitting as Awake Awareness which is transmitted from Buddha to Buddha. You are a child of the Awakened Ones, so sit calmly in your own seat. Do not sit like a hell dweller, hungry ghost, nonhuman animal, or human, or like jealous beings, or shining beings, or those with only hearsay knowledge, or those who fabricate enlightenment. Just practice this just sitting of shikantaza. Do not waste time. This is the practice place of Ordinary Mind.

- This is the complete practice of the Treasury of Luminosity.
- This is inconceivable freedom.

5.

○ The Compassionate Heart of Wisdom³² ○

When the Heart of Compassion walked through the gate of Wisdom, she looked into the body of the world and each of us, seeing that each of us and the world itself is boundless. And with this all suffering vanished. Dear ones, all things are boundless; and the boundless is nothing other than all things. Everything in itself is boundlessness; boundlessness is all things. This is true of our bodies, feelings, experiences, perceptions, and of consciousness itself. Dear ones, the stuff of the universe is boundless. It is not born and it does not die. It is not pure or impure. It neither increases nor diminishes. Within boundlessness there are no sense organs, no objects to sense, and no field of experience; no ignorance and thus no ending of ignorance; no old age and death and thus no ending of old age and death. There is no suffering and thus no causes of suffering; there is no path to follow and no wisdom to attain. Understanding this boundlessness, the pure-hearted one is free. Without entanglements, the true person of the Way is not afraid. This is the pure and unexcelled Way. All sages of past, present, and future attain to this truth and find freedom. This truth becomes the great mantra, supreme and unexcelled; and this truth removes all suffering. Gone, gone, gone beyond!

- Completely gone beyond!
- Blessings and blessings!



³²a rendering of the Heart Sutra, by James Ishmael Ford (b. 1948).

○ Harmony of Relative and Absolute³³ ○

The mind of the great sage of India is intimately conveyed from west to east. Among human beings are wise ones and fools, but in the Way there is no northern or southern ancestor. The subtle source is clear and bright, the tributary streams flow through the darkness. To be attached to things is illusion, to encounter the absolute is not yet enlightenment. Each and all the subjective and objective spheres are related, and at the same time independent. Related, yet working differently, though each keeps its own place. Form makes the character and appearance different; sounds bring comfort and discomfort. The dark makes all words one; the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard; eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other. Cause and effect must return to the great reality. The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness. Within darkness there is light, but do not look for that light. Light and darkness are a pair — not one, not two — like the foot before and the foot behind, in walking. Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative, like two arrows meeting in mid-air. Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way it is not near, it is not far. But if you are confused, mountains and rivers block your way.

- I respectfully urge you who study the mystery:
- Do not pass your days and nights in vain.

○ Song of Zazen³⁴ ○

From the beginning all beings are Buddhas: like water and ice, without water, no ice. Without beings, no Buddhas. How near is the truth, yet we seek it afar — we're like people in water who cry out, "I thirst!" — or like children of wealth wandering poor on this earth. Lost on dark paths of ignorance, endlessly circling the six worlds, from dark path to dark path we wander in darkness. The cause of our sorrow is ego delusion.

How can we be free from the wheel of samsara? The gateway to freedom is zazen samadhi. Beyond exaltation, beyond all our praises, this pure Mahayana! Observing the precepts, repentance and giving, the countless good deeds, and the way of right living, and all paramitas begin in zazen. Thus, just one try at zazen wipes evil away. Yes, it purifies karma, dissolving obstructions. Then where are the dark paths to lead us astray? For the Pure Land is near; it is not far away. Hear this truth even once with heart humble and grateful. To praise and embrace it and practice its wisdom brings unending blessings. If then we turn inward, bear witness to self, seeing true self is no self, we go beyond doctrine. Here cause and effect are the same, for the Way is not two and not three. With our form being no form, then going and coming, we're never astray. With our thought being no thought, then dancing and songs are the voice of the Law. O how boundless and free is the sky of samadhi! How bright and how clear is the full moon of wisdom! What is there outside us? What is there we lack? Now nirvana is openly shown to our eyes.

- This very place is the Pure Lotus Land;
- This very body, the body of Buddha.

³³ Shitou Xiqian (700-790), "Sandokai"; tr ZCLA, adapted.

³⁴ Hakuin Ekaku (1686-1769); adapted.

6.A.

○ Eihei Koso Hotsuganmon³⁵ ○

We vow together with all beings, from this life on throughout numerous lifetimes, not to fail to hear the true dharma. Hearing this we will not be skeptical and will not be without faith. Directly upon encountering the true dharma, we will abandon mundane affairs and uphold and maintain the buddhadharma; and finally together with the great earth and all animate beings we will accomplish the Way. Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the buddha way be compassionate to us and liberate us from our karmic entanglements, allowing us to practice the Way without hindrance. May the merit and virtue of their dharma gate fill and refresh the inexhaustible dharma realm, so that they share with us their compassion. Ancient buddhas and ancestors were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Accordingly, Longya said: “What in past lives was not yet complete, now must be complete. In this life save the body coming from accumulated lives. Before enlightenment ancient buddhas were the same as we. After enlightenment we will be exactly as those ancient ones.” Quietly studying and mastering these causes and conditions, one is fully informed by the verified buddhas. With this kind of repentance certainly will come the inconceivable guidance of buddha ancestors. Confessing to buddha with mindful heart and dignified body, the strength of this confession will eradicate the roots of wrongdoing.

- This is the one color of true practice,
- of the true mind of faith, of the true body of faith.

○ Mangala Sutta – “The Highest Blessings”³⁶ ○

Avoiding those of foolish ways, associating with the wise, and honoring those worthy of honor. These are the highest blessings.

Living in places of suitable kinds, with the fruits of past good deeds, and guided by the rightful way. These are the highest blessings.

Accomplished in learning and craftsman’s skills, with discipline – highly trained, and speech that is true and pleasant to hear. These are the highest blessings.

Providing for mother and father’s support, and cherishing family, and ways of work that harm no being. These are the highest blessings.

Generosity and a righteous life, offering help to relatives and kin, and acting in ways that leave no blame. These are the highest blessings.

Steadfast in restraint, and shunning evil ways, avoiding intoxicants that dull the mind, and heedfulness in all that arises. These are the highest blessings.

Respectfulness and of humble ways, contentment and gratitude, and hearing the Dhamma frequently taught. These are the highest blessings.

Patience and willingness to accept one’s faults, seeing venerated seekers of the truth, and sharing often the words of Dhamma. These are the highest blessings.

Ardent, committed to the Holy Life, seeing for oneself the Noble Truths, and the realization of Nibbana. These are the highest blessings.

Although involved in worldly tasks, unshaken the mind remains, beyond all sorrow, spotless, secure. These are the highest blessings.

They who live by following this path know victory wherever they go,

- and every place for them is safe.
- These are the highest blessings.

³⁵ Eihei Dogen (1200-1253), “Words for Arousing the Vow.”

³⁶ fr. Khuddakapatha 5 and Suttanipata 2.4 in *Khuddaka Nikaya*; tr. Amaravati Sangha.

○ Song of Realizing the Dao³⁷ ○

There is the leisurely one, walking the Dao, beyond philosophy, not avoiding fantasy, not seeking truth. The real nature of ignorance is the Buddha nature itself. The empty delusory body is the very body of the Dharma. When the Dharma body awakens completely, there is nothing at all. The source of our self-nature is the Buddha of innocent truth. Mental and physical reactions come and go, like clouds in the empty sky. Greed, hatred, and ignorance appear and disappear, like bubbles on the surface of the sea. When we realize actuality, there is no distinction between mind and thing, and the path to hell instantly vanishes. This is not a lie to fool the world. Once we awaken to Tathagata-Zen, the six perfections and the ten thousand good actions are already complete within us. In our dream we see the six realms clearly. After we awaken the whole universe is empty. No bad fortune, no good fortune, no loss, no gain; Never seek such things in eternal serenity. Who has no-thought? Who is not-born? If we are truly not-born, we are not unborn either. Can a wooden puppet attain Buddhahood by its practice of not-thinking? How can we realize ourselves by virtuous deeds or by seeking the Buddha? Release your hold on earth, water, fire, and wind; Drink and eat as you wish in eternal serenity. All things are transient and completely empty; this is the great enlightenment of the Tathagata. Transience, emptiness, and enlightenment — these are the ultimate truths of Buddhism; keeping and teaching them is true Sangha devotion. If you don't understand, please inquire about it. Cut out directly the root of it all — this is the very point of the Buddha seal. People do not recognize the wish-fulfilling jewel. Living intimately within the Tathagata essence, it operates our sight, hearing, smell, taste, sensation, awareness; ● And all of these are empty, ● yet not empty.

³⁷ Yongjia Xuanjue (665-713); tr. Robert Aitken; adapted.

³⁸ Hakuin Ekaku (1686-1769), fr "Orategama Zokushu"; tr. Philip Yamplosky; adapted.

6.B.

○ Great Doubt³⁸ ○

When a person faces Great Doubt, before them there is in all directions only a vast and empty land without birth and without death, like a huge plain of ice extending in all directions. Penetrating it is trampling the multi-tiered gate of birth-and-death that has come down through endless kalpas; it is penetrating the inner understanding and basic enlightenment of all the Tathagathas — but you must accept that the realization of so felicitous a thing as the Great Matter will involve a certain amount of suffering. Realize that this cannot be handed down, and cannot be explained; rather it is like knowing for yourself by drinking it whether water is warm or cold. The ten directions melt before the eyes, and the three periods of time are penetrated in an instant.

- What joy is there in the realms of humans or gods
- that can compare with this?

○ Those Who Realize Delusion are Buddhas³⁹ ○

Delusion is not some fixed thing within our minds that, if eliminated, will be replaced by enlightenment.

The world we live in is the world we create, based on how our mind encounters the myriad dharmas. We cannot prevent our mind from creating the world as it does, but it is possible to realize that the world of our creation does not reflect true reality. Practicing with this realization, and letting go of rigid belief in the narratives and preferences of our minds, is opening the hand of thought.

Within consciousness, reality is always distorted; we don't see things as they are, and that is delusion. We take our distorted ideas and desires, and move toward the world, trying to

³⁹ Shohaku Okumura (b. 1948), fr *Realizing Genjokoan*; adapted.

find reality. We try to see reality with our minds, abilities, willpower, and effort. All of this is delusion.

To practice is to awaken to the self that is part of all things. The subject of practice is not the personal self, but all beings. It is not we who engage in our practice, but rather Buddha who carries out Buddha's practice through us.

Zazen is not a matter of individual actions or experiences emerging from individual willpower or effort. Zazen is not a practice that makes beings into Buddhas; zazen itself is Buddha's practice.

Zazen enables us to see clearly that we are part of the world, part of nature, part of Buddha. There is no separate individual who practices zazen and becomes enlightened. We actualize the self that is connected with all dharmas. We don't personally become a Buddha, but rather we awaken to the reality that, from the beginning, we are living Buddha's life. Enlightenment is not the self awakening to reality, but zazen awakening to zazen, Dharma awakening to Dharma, Buddha awakening to Buddha.

This is the meaning of "practice and enlightenment are one."

No matter how hard we practice, our motivation for practice is always based in some amount of self-centeredness. The act of truly seeing this self-centeredness is itself Buddha. To awaken to the reality of our delusion is itself Buddha.

To realize delusion is to be a Buddha. Awakening to the incompleteness of our practice and returning to our Path is the meaning of repentance, of atonement.

In zazen, we let go of our narrow, limited, karmic selves and become one with the total, interpenetrating whole that is absolute reality.

We can never see this absolute reality as an object of our discriminating minds, but we are naturally a part of it. We cannot be an observer of absolute reality because we ourselves are part of its total movement.

Even amid delusion, we are still living within absolute, universal reality; and even though we

are living within absolute, universal reality, we are still deluded as limited, karmic selves.

This is the reality of human life.

In zazen, it is not the "I" — the limited karmic self — that awakens to reality; rather, it is the reality of the universe that is itself practicing and manifesting reality.

Great realization actualizes great realization through our practice.

Zazen is not a method of correcting the distortion of our fabricated conceptual maps, but rather is the act of letting go of all maps, and sitting down on the ground of reality.

Letting go is at once the complete rejection of any formation arising in our limited karmic mind, and the acceptance of all formations as mere secretions of the mind. We let thoughts come up, and we let them go away.

We neither negate nor affirm anything in zazen.

Zazen goes beyond and yet includes complete rejection and complete acceptance of thought.

When we sit in the upright posture, keeping the eyes open, breathing through the nose, and letting go of mental formations, reality manifests itself.

This is *genjokoan*, the actualization of reality.

At this time, only manifesting reality exists, and manifesting reality includes our delusions.

Practicing in this way helps us understand that our map of the world is biased and incomplete, and this understanding allows us to be flexible.

Practicing in this way broadens our view, and this broadened view allows us to be better at working in harmony with others.

In zazen, there is no way we can judge ourselves because we cannot step outside our mental formations into true reality. True reality is beyond such judgments. There is no way to conceive of being a Buddha or of being enlightened, yet without trying to be a Buddha, and without trying to become enlightened, in zazen we keep settling more and more deeply

- into immeasurable reality.
- Zazen itself is immeasurable reality.

Heart Sutra (p. 11)

○ An Unending Truth⁴⁰ ○

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a darkened heart, then suffering follows you — as the wheel of the cart, the track of the ox that pulls it.

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a calm, bright heart, then happiness follows you — like a shadow that never leaves.

“That person insulted me, hit me, beat me, robbed me” — for those who brood on this, hostility isn’t stilled. “That person insulted me, hit me, beat me, robbed me” — for those who don’t brood on this, hostility is stilled.

Hostilities aren’t stilled through hostility, regardless. Hostilities are stilled through nonhostility: this is an unending truth.

Unlike those who don’t realize we’re here on the verge of perishing,

- those who do:
- their quarrels are stilled.



○ Three Marks of Dharma⁴¹ ○

All compounded things are impermanent: when one sees this with discernment, one is freed from dissatisfaction. This is the path to purity.

All compounded things are stressful: when one sees this with discernment, one is freed from dissatisfaction. This is the path to purity.

All phenomena are self-less: when one sees this with discernment, one is freed from dissatisfaction. This is the path to purity.

Few are the human beings who go to the Further Shore. These others simply scurry around on this shore. But those who practice the Dhamma, in line with the well-taught Dhamma, they will cross over death’s realm, so hard to transcend.

Abandoning dark practices, the wise person develops the bright, having gone from home to no-home, in seclusion, so hard to relish.

There one aspires for delight, discarding sensuality. One who has nothing cleanses oneself, the wise one, of mental defilement.

Those whose minds are well-developed in the factors of awakening, who delight in nonclinging, relinquishing grasping, glorious, free of defilement: they are unbound in the world.

Impermanent are compounded things.

Their nature is to arise and pass away.

They disband as they are arising.

Their total stilling is bliss.

Anicca vata sankhara

Uppada-vaya-dhammino

- Uppajjitva nirujjhanti
- Tesam vupasamo sukho

⁴⁰ Shakyamuni Buddha (480-400 BCE), fr Dhammapada, *Khuddaka Nikaya*, 2; tr. Thanissaro Bhikku; adapted.

⁴¹ Shakyamuni Buddha (480-400 BCE), fr Dhammapada. Final four lines are the Pali original of the preceding four sentences.

○ Loving-Kindness Sutra⁴² ○

This is what should be done by one who is skilled in goodness, and who knows the path of peace: Let them be able and upright, straightforward and gentle in speech, humble and not conceited, contented and easily satisfied.

Unburdened with duties and frugal in their ways, peaceful and calm, and wise and skillful, not proud and demanding in nature.

Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety, may all beings be at ease.

Whatever living beings there may be; whether they are weak or strong, omitting none, the great or the mighty, medium, short or tall, the seen and the unseen, those living near and far away, those born and to-be-born: May all beings be at ease!

Let none deceive another, or despise any being in any state.

Let none through anger or ill-will wish harm upon another.

Even as a mother protects with her life her child, her only child, so with a boundless heart should one cherish all living beings;

Radiating kindness over the entire world: spreading upward to the skies, and downward to the depths; outward and unbounded, freed from hatred and ill-will.

Whether standing or walking, seated or lying down, free of drowsiness, one should sustain this recollection.

This is said to be the sublime abiding.

By not holding to fixed views, the pure-hearted one, having clarity of vision,

- being freed from all sense desires,
- is also freed from birth-and-death.

8.A.

○ Bussho — “Buddha Nature”⁴³ ○

The Buddha said, “If you want to understand Buddha nature, you should intimately observe cause and effect over time.” When the time is ripe, Buddha nature manifests. The words *understand Buddha nature* do not only mean to know it but also to practice it, to realize it, to expound it, and to let go of it. Expounding it, practicing it, realizing it, letting go of it, missing it, and not missing it are all *cause and effect over time*. You observe *cause and effect over time* through observation of cause and effect over time. You observe it with a whisk, and a staff.

However, you may also observe it through the wisdom of desire, the wisdom of beyond-desire, original enlightenment, embryonic enlightenment, no-enlightenment, or true enlightenment. *Intimately observe* is not limited to observing, being observed, correct observation, or wrong observation; it is *intimately observe*. As it is intimate observing, it is not self-observation or other’s observation. Intimate observation is cause and effect as they are over time, and it is beyond cause and effect. It is Buddha nature as it is. It is becoming free of the body of Buddha nature. It is Buddha and Buddha as they are, nature and nature as they are. There is no time when the time has not yet arrived; there is no Buddha nature that is not actualized. “Mountains, rivers, and the great earth all depend on it. Various samadhis and the six miraculous powers emerge from it.” Thus, mountains, rivers, and the great earth are all the ocean of Buddha nature. In the very moment they depend on it, they are mountains, rivers, and the great earth. Know that the form of the ocean of Buddha nature is like this. It is not concerned with inside, outside, or in between. This being so, to see mountains and rivers is to see Buddha nature; to see Buddha nature is to see the fins of a donkey and the beak

⁴² Shakyamuni Buddha (480-400 BCE), fr the *Metta Sutta*, in *Khuddaka Nikaya*; tr. Amaravati Sangha, adapted.

⁴³ Eihei Dogen (1200-1253), tr. Tanahashi, adapted.

of a horse. Thus, you understand and go beyond understanding. Even though you may be limited, you are in the vast ocean of Buddha nature. An Ancestor said: “You have no Buddha nature.” Learn and study what kind of moment it is when there is *no Buddha nature*. Is it *no Buddha nature* on the top of the Buddha’s head, or is it *no Buddha nature* that is going beyond? *No Buddha nature* is sometimes understood as the samadhi of this one moment. Ask whether there is *no Buddha nature* when Buddha nature attains Buddhahood. Ask whether there is *no Buddha nature* that arouses the aspiration for enlightenment. Have a pillar ask this question, or ask pillars this question. Have Buddha nature ask this question. An Ancestor said: “As Buddha nature is empty, you say *I have no Buddha nature*.” This expresses clearly that *empty* is not *no*. As Buddha nature is empty, it is called *no*. Bits and pieces of *no* are a standard for speaking about emptiness. Emptiness is the measure of speaking *no*. Emptiness here is not that of, “Form is emptiness.” “Form is emptiness” does not mean to force form to be emptiness or to break up emptiness to establish form. Rather, it is the emptiness of, “Emptiness is emptiness.” *Emptiness is emptiness* means there is a piece of rock hanging in emptiness. Thus, the Ancestors spoke of *no Buddha nature*:

- Buddha nature that is empty;
- and *Buddha nature* that is existence.

○ Self-Receiving Samadhi⁴⁴ ○

What can be met with recognition is not realization itself, because realization is not reached by a deluded mind. Although both mind and object appear and disappear within stillness, because this takes place in the realm of self-receiving and self-employing samadhi, without moving a speck of dust or destroying a single form, extensive Buddha work and profound, subtle Buddha influence are carried out. Grasses and trees, fences and walls

demonstrate and exalt this wondrous Dharma for the sake of living beings, both ordinary and sage; in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly. Therefore, even if only one person sits for a short time, because this zazen imperceptibly accords with all things and fully resonates through all time, it performs everlasting Buddha guidance within the inexhaustible Dharma world in the past, present, and future. Zazen is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure. You should know that even if all the Buddhas in the ten directions, as numerous as the sands of the Ganges River, together engage the full power of their Buddha wisdom, they could never reach the limit,

- or measure the virtue,
- of one person’s zazen.

○ Shoji — “Birth-and-Death”⁴⁵ ○

This birth-and-death is the life of Buddha. If you try to exclude it, you will lose the life of Buddha. If you try to cling to it, trying to remain in it, you will also lose the life of Buddha, and what remains will be the mere form of Buddha. Only when you don’t dislike birth and death or long for them do you enter Buddha’s mind. Just set aside your body-and-mind, forget about them, and throw them into the house of Buddha; then all is done by Buddha. When you follow this,

- you are free from birth-and-death and
- become a Buddha without effort or calculation.

⁴⁴ Eihei Dogen (1200-1253), tr. Tanahashi, adapted.

⁴⁵ Eihei Dogen (1200-1253), *Shobogenzo*, tr. Tanahashi, adapted.

8.B.

○ Genjokoan⁴⁶ ○

As all things are Buddha Dharma, there is delusion and realization, practice, birth and death, and there are Buddhas and sentient beings.

As the myriad things are without an abiding self, there is no delusion, no realization, no Buddhas, no sentient beings, no birth and death.

The Buddha Way leaps clear of the many and the one — thus, there are birth and death, delusion and realization, sentient beings and Buddhas.

Therefore, flowers fall even though we love them; weeds grow even though we dislike them.

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is realization.

Those who have great realization of delusion are Buddhas; those who are greatly deluded about realization are sentient beings.

Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion.

When Buddhas are truly Buddhas they do not necessarily notice that they are Buddhas.

However, they are actualized Buddhas, who go on actualizing Buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly.

Unlike things and their reflections in the mirror and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

To study the Buddha Way is to study the self.

To study the self is to forget the self.

To forget the self is to be actualized by the myriad things. When actualized by the myriad things, your body-and-mind as well as the bodies-andminds of others drop away. There is a trace of realization that cannot be grasped.

We endlessly express this ungraspable trace.

When you first seek the Dharma, you stray far from the boundaries of the Dharma.

But the Dharma is already correctly transmitted; you are already your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving.

But when you keep your eyes closely on the boat, you can see that the boat moves.

Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent.

When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the firewood is before and the ash after. Firewood abides in the dharma-position of firewood; as ash abides in the dharma position of ash — each fully includes past and future, and is independent of past and future.

Just as firewood does not become firewood again after it is ash, we do not return to birth after death. Birth does not turn into death. Thus, birth is understood as no-arising. Death does not turn into birth. Thus, death is understood as noperishing. Birth and death are expressions complete this moment. They are like winter and spring. We do not call winter “the beginning of spring” nor summer “the end of spring.”

Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide.

The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water.

You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky.

The depth of the drop is the height of the moon.

⁴⁶ Eihei Dogen (1200-1253), tr. Okumura; adapted.

Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When the Dharma does not fill your whole body and mind, you think it is already sufficient.

When the Dharma fills your body and mind, you understand that something is missing.

For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, it simply looks like a circle. No other shape appears.

But the ocean is not round, and not square; its features are infinite in variety. It is like a palace.

It is like a jewel. It only looks circular as far as you can see at that time. All things are like this.

Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there.

It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and there is no end to the water. A bird flies in the sky, and there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life is the bird, and life is the fish.

Practice-enlightenment and people are like this.

So, if a bird wishes to fly or a fish wishes to swim only after investigating the whole sky or whole sea, bird or fish will find neither path nor place.

When you find your place where you are, practice-enlightenment occurs, actualizing reality. When you find your way at this

moment, you become actualized reality; for the place, the Way, is neither large nor small, neither yours nor others'.

The place, the Way, has not carried over from the past, and it is not merely arising now. Thus, in the practice-enlightenment of the Buddha Way, meeting one thing is mastering it — doing one practice is actualizing one practice completely.

Therefore the reality of all things is thus.

Here is the place; here the Path unfolds.

The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of the Buddha Dharma.

Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind.

Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily form as a view.

In fact, viewing is not something fixed.

Master Baoche was fanning himself when a monk said, "The nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?" Baoche replied, "Although you understand that the nature of the wind is permanent, you do not understand the meaning of its reaching everywhere."

"What is the meaning of its reaching everywhere?" asked the monk. The master just kept fanning himself. The monk bowed deeply. The actualization of the Buddha Dharma, the vital Path of its correct transmission, is like this.

If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind.

The nature of wind is permanent; because of that,

- the wind of the Buddha's house brings forth the gold of the earth
- and makes fragrant the cream of the long river.

9.A.

○ Fukanzazengi⁴⁷ ○

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hair's-breadth deviation, it is like the gap between heaven and earth. If a trace of disagreement arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital Path of emancipation. Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice? Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to attain suchness, practice suchness immediately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down? Think not-thinking. Not-thinking — what kind of thinking is that? Beyond-thinking.

This is the essential art of zazen. This zazen is not meditation practice; it is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains.

- For you must know that the true Dharma appears of itself,
- so that from the start dullness and distraction are struck aside.

○ Raihai Tokuzui⁴⁸ ○

Practice by brushing off the fire on your head, or practice by standing on your toes. Practice with heart, practice with beyond-heart, practice even with half a heart. You attain the marrow and are invariably transmitted the Dharma through your utmost sincerity and trusting heart. There is no path that comes from anything other than sincere trust.

If you exclude those who have broken precepts, you exclude all bodhisattvas. If you exclude those who may break precepts in the future, you exclude all bodhisattvas who arouse the aspiration for enlightenment. If you exclude them in such a way, you need to exclude everyone — then how can the Buddha Dharma be actualized? Such a thing is the mad intention of fools who don't know Buddha Dharma. It should be lamented. Quietly ponder this.

When you see an object, learn to clarify it. Being scared of it and only trying to avoid it is not the teaching and practice of the Great Vehicle. If you give up the east and hide in the west, it is not that there is no object in the west. Even if you keep escaping, there are objects afar and objects nearby. The farther away you push objects, the deeper you become attached to them.

- This is not the way of emancipation.
- Investigate this thoroughly.

⁴⁷ Eihei Dogen (1200-1253), *Dogen's Extensive Record*; tr. Taigen Leighton and Shohaku Okumura; adapted.

⁴⁸ Eihei Dogen (1200-1253), *Shobogenzo*, tr. Tanahasi, adapted.

○ Shinjin Gakudo⁴⁹ ○

Maintain everyday mind in this world or in any world. Yesterday goes forth from this moment, and today comes forth from this place. With going, the boundless sky goes; with coming, the entire earth comes. This is everyday mind. Everyday mind opens the gate of the inner chamber. Because thousands of gates and myriads of doors open and close all at once, it is everyday mind. Now this boundless sky and entire earth are like unrecognized words, a voice from the deep. Words are all-inclusive, mind is all-inclusive, things are all-inclusive. Although there is birth and death in each moment of this life of birth-and-death, the body after the final body is never known. Even though you do not know it, if you arouse the thought of enlightenment, you will move forward on the way of enlightenment. The movement is already here. Do not doubt it in the least.

- Even if you should doubt it,
- this is nothing but everyday mind.

○ Kaiin Zanmai⁵⁰ ○

Being is past moments and future moments, past elements and future elements. Appearing or disappearing, all elements are as they are. It is not that there is no practice and realization; it is just that they are not divided. This is called oceanmudra samadhi. Recognized or not, myriad things are just myriad things. Encountering the Buddha face and the Ancestor face is nothing other than recognizing myriad things as myriad things. Because myriad things are all-inclusive, you do not merely stand upon the highest peak or travel along the bottom of the deepest ocean. Being all-inclusive is just like this; letting go is just like that. What is called the ocean of Buddha nature is just myriad things.

- Although the ocean surface is invisible,
- there's no doubt about the practice of swimming in it.

9.B.

○ Uji — “Being-Time”⁵¹ ○

The Way the self arrays itself is the form of the entire world. See each thing in this entire world as a moment of time. Things do not hinder one another, just as moments do not hinder one another. The Way-seeking mind arises in this moment. A Way-seeking moment arises in this mind. It is the same with practice and with attaining the Way. Thus, the self setting itself out in array sees itself. This is the understanding that self is time. In this way there are hundreds of grasses on earth, and yet each grass itself is the entire earth. The study of this is the beginning of practice. When you are at this place, there is just one grass, just one form; there is understanding of form and beyond understanding of form; there is understanding of grass and beyond understanding of grass. Since there is nothing but just this moment, the time being is all the time there is. Grass being, form being, are both time. Each moment is all being, each moment is the entire world. Is any being or any world left out of the present moment? Both mind and words are the time-being. Both arriving and not-arriving are the time-being. When the moment of arriving has not appeared, the moment of not-arriving is here. Mind is a mule; words are a horse.

Having-already-arrived is words; not-having-left is mind. Arriving is not “coming”; not arriving is not “not yet.” The time-being is like this. Arriving is overwhelmed by arriving, but not by notarriving. Not-arriving is overwhelmed by notarriving, but not by arriving. Mind overwhelms mind and sees mind, words overwhelm words and see words.

- Overwhelming overwhelms overwhelming and sees overwhelming.
- Overwhelming is nothing but overwhelming. This is time.

⁴⁹ Dogen, *ibid.*

⁵⁰ Dogen, *ibid.*

⁵¹ 52Dogen, *ibid.*

○ Yuibutsu Yobutsu⁵² ○

When you realize the Buddha Dharma, you do not think, “This is realization just as I expected.” Realization invariably differs from your expectation. Realization is not like your conception of it. When you realize Buddha Dharma, you do not consider how realization came about. What you think one way or another before realization is not a help for realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization. What you think one way or another is not a help for realization. If realization came forth by the power of your prior mental formations, it would not be trustworthy. Realization does not depend on thoughts, but comes forth far beyond them. Realization is helped only by the power of realization itself. When we reflect quietly, it appears that our body-and-mind has practiced together with all Buddhas of the three worlds and has together with them aroused the thought of enlightenment. When we reflect on the past and future of our body-and-mind, we cannot find the boundary of self or others. Delusion does not hinder the arousing of the thought of enlightenment or the practicing of the way by all Buddhas of the three worlds. Thus, understand that the way is not a matter of your knowing or not knowing. To be on this Path is to be unstained. To be unstained does not mean that you try forcefully to exclude intention or discrimination, or that you establish a state of non-intention. Being unstained cannot be intended or discriminated at all. It’s like meeting a person and not considering what the person looks like. And it’s like not wishing for more color or brightness when viewing flowers or the moon. Spring has the tone of spring, and autumn has the scene of autumn; there is no escaping it. So when you want spring or autumn to be different from what is, notice that it can

only be as it is. Or when you want to keep spring or autumn as it is, reflect that it has no unchanging nature. When you understand, a moment of no-understanding does not come and hinder understanding, and understanding does not break no-understanding. Instead,

- understanding and no understanding
- are just like spring and autumn.

○ Hokke Ten Hokke⁵³ ○

Realization is reality right now. Even shocks, doubts, fears, and frights are no other than reality right now. However, with Buddha knowledge it is different; seeing a speck of dust is different from sitting within a speck of dust. Even when you sit in the world of phenomena it is not broad. Even when you sit in a speck of dust, it is not narrow. If you are not fully present, you do not fully sit. If you are fully present, you are free from how large or narrow it is where you are. Thus, you have thoroughly experienced the essential unfolding of Dharma blossoms.

Is it that the manifestation and essence of your practice now originates in the world of phenomena or in a speck of dust? Have no shocks and doubts, no fears and frights. Just this turning of Dharma blossoms is the original practice, deep and wide. In seeing the speck of dust and seeing the world of phenomena, there is no attempt to create or measure. Even those who attempt to create or measure do so in accordance with Dharma blossoms. When the Dharma blossoms fully turn you, you are empowered to turn the Dharma blossoms.

While the original turning never stops, you return to turn the Dharma blossoms.

What is usually distrusted is that now is a moment of Dharma blossoming.

Nevertheless, trust and turn Dharma blossoms.

- To honor and dedicate yourself to this teaching
- is Dharma blossoms turning Dharma blossoms.

⁵² Dogen, *ibid.*

⁵³ Dogen, *ibid.*

○ Maka Hannya Haramita Shin Gyo ○

Kan ji zai bo sa. Gyo jin han-nya ha ra mi ta ji.
 Sho ken go on kai ku. Do is-sai ku yaku. Sha ri
 shi. Shiki fu i ku. Ku fu i shiki. Shiki soku ze ku.
 Ku soku ze shiki. Ju so gyo shiki. Yaku bu nyo ze.
 Sha ri shi. Ze sho ho ku so. Fu sho fu metsu. Fu ku
 fu jo. Fu zo fu gen. Ze ko ku chu. Mu shiki mu ju
 so gyo shiki. Mu gen ni bi ze shin ni. Mu shiki sho
 ko mi soku ho. Mu gen kai nai shi mu i shiki kai.
 Mu mu myo yaku mu mu myo jin. Nai shi mu ro
 shi. Yaku mu ro shi jin. Mu ku shu metsu do. Mu
 chi yaku mu toku. I mu sho tok'ko. Bodai sat-ta. E
 han-nya ha ra mi ta ko. Shin mu kei ge mu kei ge
 ko. Mu u ku fu. On ri is-sai ten do mu so. Ku gyo
 ne han. San ze sho butsu. E han-nya ha ra mi ta
 ko. Toku a noku ta ra san myaku san bo dai. Ko
 chi han-nya ha ra mi ta. Ze dai jin shu. Ze dai
 myo shu. Ze mu jo shu. Ze mu to do shu. No jo is-
 sai ku. Shin jitsu fu ko. Ko setsu han-nya hara mi
 ta shu. Soku setsu shu watsu. Gya tei gya tei ha ra
 gya tei. Hara so gya tei bo ji sowa ka. Han-nya
 shin gyo.

○ Song of the Grass Roof Hermitage⁵⁴ ○

I've built a grass hut where there's nothing of
 value. After eating, I relax and enjoy a nap. When
 it was completed, fresh weeds appeared. Now it's
 been lived in — covered by weeds. The person in
 the hut lives here calmly, not stuck to inside,
 outside, or in between. Places worldly people live,
 he doesn't live. Realms worldly people love, she
 doesn't love. Though the hut is small, it includes
 the entire world. In just this place, an old man
 illumines forms and their nature. A Mahayana
 bodhisattva trusts without doubt. The middling or
 lowly can't help wondering: will this hut perish
 or not? Perishable or not, the original master is
 present, not dwelling south or north, east or west.
 Firmly based on steadiness, it can't be surpassed.
 A shining window below the green pines — jade

palaces or vermilion towers can't compare with it.
 Just sitting with head covered, all things are at
 rest. Thus, this mountain monk doesn't
 understand at all. Living here she no longer works
 to get free. Who would proudly arrange seats,
 trying to entice guests? Turn around the light to
 shine within, then just return. The vast
 inconceivable source can't be faced or turned
 away from. Meet the ancestral teachers, be
 familiar with their instruction, bind grasses to
 build a hut, and don't give up. Let go of hundreds
 of years and relax completely. Open your hands
 and walk, innocent. Thousands of words, myriad
 interpretations are only to free you from
 obstructions. • If you want to know the undying
 person in the hut, • Don't separate from this
 skin-bag here and now.

○ Torei's Bodhisattva's Vow⁵⁵ ○

When I look deeply into the real form of the
 universe, everything reveals the mysterious truth
 of the Tathagata. This truth never fails. In every
 moment and every place things can't help but
 shine with this light. Realizing this, our Ancestors
 gave reverent care to animals, birds, and all
 beings. Realizing this, we ourselves know that our
 daily food, clothing, and shelter are the warm
 body and beating heart of the Buddha. How can
 we be ungrateful to anyone or anything? Even
 though someone may be a fool, we can be
 compassionate. If someone turns against us,
 speaking ill of us and treating us bitterly, it's best
 to bow down: This is the Buddha appearing to us,
 finding ways to free us from our own attachments
 — the very ones that have made us suffer, again
 and again and again. Now on each flash of
 thought a lotus flower blooms, and on each
 flower: a Buddha. The light of the Tathagata
 appears before us, soaking into our feet.

- May we share this mind with all beings,
- so that we and the world together may grow in
 wisdom.

⁵⁴Shitou Xiqian (700-790); tr. Taigen Leighton.

⁵⁵Torei Enji (1721-1792).

11.A.

○ Suffusion with the Divine Abidings⁵⁶ (4x) ○

Above and below, around and everywhere; and to all as to myself: I will abide pervading the all-encompassing world with a mind imbued with

1st: metta – loving-kindness

2nd: karuna – compassion

3rd: mudita – gladness for others' good fortune

4th: upekkha – equanimity

- ④ abundant, exalted, immeasurable,
- ④ without hostility, and without ill will.

○ Sending-and-Receiving⁵⁷ ○

Bodhichitta is the nature of our human body, a body with great wisdom. It breathes, it circulates blood, it heals, and keeps us balanced and alive every day, without our paying attention to it. It has been miraculously born into this world, through no effort on our part, and when it is finished doing its work, without fanfare and without regret, it lets go of life and returns to the earth it is made of.

Occupied as we are with other matters, we constantly forget our life is a sacred miracle — but our body never forgets. Our body never fails us; it is, on its own, as it is, love itself, nature itself flowing on in profound sanity and appreciation despite our human confusion.

Our body has the capacity to breathe in suffering and transform it. Inhaling we say yes to another moment of life with all its pain, sorrow, and loss; and exhaling we release all of this. This is not poetic; it is simply true. Real compassion doesn't take a major effort; we only have to allow it. The pain and difficulty in our life,

- and the pain and difficulty of others,
- is a gateway to the path of love.

○ Who Owns the Weather?⁵⁸ ○

Is there anyone inside this body-and-mind who is doing the talking, doing the hearing, doing the thinking, making the choices, performing the actions? Is there anyone in control of what is arising and appearing? Is there any owner of the so-called internal weather, someone who is responsible for it? Is there a fundamental difference between a thunderstorm and a burst of anger, or between a cloudy day and a wave of depression or a moment of anxiety? When it's the weather outside, when it's the thunderstorm or the haze or the clouds, it's clear no one owns it. We don't take it personally. But when it's the internal weather, then there's a very old story that someone owns it, that there's a "me" who has it, who needs to figure out what to do about it and how to fix it. It seems so personal. In this moment, is there definitely a problem that needs to be solved, or is there only ever-changing appearance, endlessly solving and dissolving itself? In this moment, is there anything that needs to be different, or is this idea of a problem and search for a solution

- nothing more than passing thoughts,
- no more substantial than last night's dreams?

"Each of you is perfect the way you are. And you can use a little improvement."

—Shunryu Suzuki

⁵⁶fr. Mahavedalla Sutta, *Majjhima Nikaya* 43, adapted.

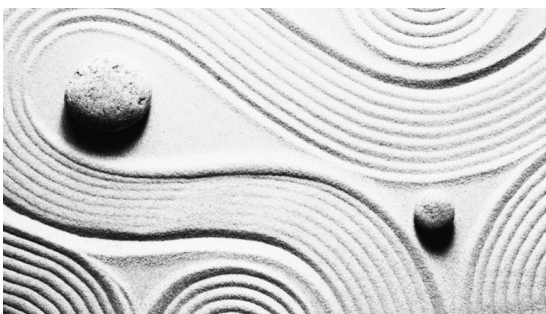
⁵⁷Norman Fischer (b. 1946), fr *Training in Compassion*; adapted.

⁵⁸Joan Tollifson (b. 1948), fr *Painting the Sidewalk with Water*.

○ Days Like Lightning⁵⁹ ○

The days and months go by like lightning: we should value the time. We pass from life to death in the time it takes to breathe in and breathe out; it's hard to guarantee even a morning and an evening. Whether walking or standing, sitting or lying down, do not waste even a minute. Become ever braver and bolder. Be like our original teacher, Shakyamuni, who kept on progressing, energetically. When the mind-ground is equanimous and awake, you will have profound certainty in the intent of the Buddhas and ancestral teachers. You must accomplish this correctly. Mind is the natural Buddha: why bother seeking elsewhere? Put down your myriad concerns and wake up. At the end of the road, it's like an iron wall. False thoughts are all extinguished, and extinguishing is wiped away; body and mind resting on the void. In the stillness, a light reaches everywhere with brilliance. The original face: who is it? As soon as it is mentioned, the arrow sinks in stone. When the mass of doubt is shattered amid all the particulars, one thing covers the blue sky. Do not seek guidance from those without wisdom. Do not become over-joyed. Visit Zen teachers: show them how your mind works and ask for their teaching. After that, you can be called one who continues the tradition of the ancestral teachers. Our family style is not remote. When tired, we stretch out our legs and sleep. When hungry, we let our mouths eat.

- In the human realm, what school is this?
- Blows and shouts fall like raindrops.



11.B.

○ Prayer for Awakening⁶⁰ ○

Thus I pray: May I be firm in my determination to give myself completely to the Buddha's Way, so that no doubts arise however long the road seems to be. May I be light and easy in the four parts of the body. May I be strong and undismayed in body and in mind. May I be free from illness and drive out both depressed feelings and distractions. May I be free from calamity, misfortune, harmful influences and obstructions. May I seek not the Truth outside of myself. May I be unattached to all thoughts that I may reach the perfectly clear bright mind of prajna and have immediate enlightenment on the Great Matter. Thereby I receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death. I offer gratitude for the compassion of the Buddhas and the Patriarchs. May I be unattached to all things at the last moment wherein I return to the Original Mind of no birth and no death and merge infinitely into the whole universe to manifest as all things in their True Nature. I offer this prayer to

- all Buddhas and Bodhisattva-Mahasattvas of the past, present and future, and to
- the Maha-Prajna Paramita.

○ Guidance in Shikantaza⁶¹ ○

Zazen is the source of all the teachings and practices of the Buddha Way. All enlightenment practices emanate from and return to zazen. Zazen is neither concentration practice, nor not concentration practice. If we are practicing concentration, zazen is just being upright and unmoving, in the midst of practicing concentration. If we are not practicing concentration, zazen is just sitting upright and unmoving, in the midst of not practicing concentration. Although one might joyfully

⁵⁹Taego Bou (1301-1382), fr *A Buddha from Korea*; tr. Cleary.

⁶⁰Dahui Zonggao (1089-1163).

⁶¹Reb Anderson (b. 1943), fr *Warm Smiles From Cold Mountains*.

practice focusing on the posture and the breath with no gaining idea, zazen is not limited to this form of practice. Zazen is pure presence untouched by all human agency, relying on no contrivance. Zazen cannot be reduced to mindfulness or mindlessness of breath or of the posture. It cannot be captured by any activity of body or mind. The stillness of the Buddha's sitting is not merely stillness; it is complete presence in stillness. There is not the slightest meddling. It is physical and mental non-interfering. It is thorough intimacy with whatever is happening. This is an infinitely flexible stillness, that can adjust to the impermanent nature of all things, harmonizing with all situations. Zazen does not prefer success over failure, or enlightenment over delusion. If we are enlightened, we sit still in the middle of enlightenment with no preference for it. If we are deluded, we sit still in the middle of delusion with no aversion to it. This is the Buddha's zazen. Zazen practice is selfless. The goal of zazen is the liberation of all living beings from suffering, but the goal is exactly the same as the practice. In realizing this goal, one becomes free of selfconcern and personal gain; and becoming free of self-concern and personal gain actualizes the goal. Nevertheless, zazen is an initiatory awareness: it opens the door to a full understanding of how self and other dependently co-produce one another. This is the samadhi of all Buddhas. The meaning of zazen, the enlightenment and liberation of all living beings, is not brought forth by the power of personal effort, and is not brought forth by the power of some other. Zazen doesn't start when we start making effort, doesn't stop when we stop.

- We can't do it by ourselves,
- and nobody else can do it for us.

Days Like Lightening (p. 31)

12.A.

○ Sharing of Blessings⁶² ○

Through the goodness that arises from my practice, may my spiritual teachers and guides of great virtue, my mother, my father, and my relatives, the Sun and the Moon, and all virtuous leaders of the world – may the highest gods and evil forces, celestial beings, guardian spirits of the Earth, and the Lord of Death – may those who are friendly, indifferent, or hostile – may all beings receive the blessings of my life. May they soon attain the threefold bliss and realize the Deathless. Through the goodness that arises from my practice, and through this act of sharing, may all desires and attachments quickly cease and all harmful states of mind. Until I realize nibbana, in every kind of birth, may I have an upright mind, with mindfulness and wisdom, austerity and vigor. May the forces of delusion not take hold nor weaken my resolve. The Buddha is my excellent refuge. Unsurpassed is the protection of the Dhamma. The Solitary Buddha is my noble Guide. The Sangha is my supreme support.

- Through the supreme power of all these,
- may darkness and delusion be dispelled.

○ The Essence of Atonement⁶³ ○

The essence of atonement is that delusion and enlightenment are one. We usually think delusive thoughts and true reality are separate and distinct, as an owner and that which is owned. When we are completely liberated, we see that there is no person who possesses delusions, nor are there delusions that are possessed. This is the true Path of Buddha Dharma. Atonement is another name for the three treasures. To atone is to take refuge in the Three Treasures. When the Dharma of atonement is carried out, it completely includes the three refuges and the three pure precepts. Atonement, the three refuges, and the three pure precepts are not apart from falsehood caused by

⁶² Uddissanadhitthana-gatha, trad. Theravadan.

⁶³ Banjin Dotan (1698-1775); tr. Shohaku Okumura.

delusions — yet we are able to attain liberation within delusion. Before delusions leave, true reality has arrived.

- Atonement is nothing other than the Dharma,
- the practice of the Buddha's awakening.

○ Dim and Dull⁶⁴ ○

You may imagine that your root nature is dim and dull; and you may imagine that although you make efforts to cultivate and uphold the Dharma, you've never gotten an instant of transcendent enlightenment. Yet the one who can recognize dim and dull is definitely not dim and dull. After all, where else would you seek transcendent enlightenment? People who study this Path must depend on their dimness and dullness to enter. But if you hold to dimness and dullness, considering yourself to be without the qualifications for the Path, then you are being controlled by the demons of dimness and dullness. Those with commonplace understanding often take the intention of seeking transcendent enlightenment and make it into an obstacle set before them — and so their own correct understanding cannot appear. This "obstacle" does not come from the outside: it's nothing else but the one who is already enlightened, who recognizes the dimness and dullness. Simply see the one who can know dimness and dullness; and see who that one ultimately is. Just look right here. Don't seek transcendent enlightenment, just observe and observe —

- suddenly you'll laugh aloud.
- Beyond this, there is nothing that can be said.



○ Healing Situated in Love⁶⁵ ○

If we are to speak of healing, we must first speak of trauma, the subtle and gross experiences that make it difficult to feel safe and experience wellbeing and balance.

Trauma perpetuates terror, despair, hopelessness, and disconnection. It is a voyage that never docks at any port.

Sometimes we distrust healing because it means that we have to imagine a different way of being in the world beyond our anger, woundedness, or despair.

We may believe that to move beyond these hurts means that we can no longer be attuned to the suffering of communities and people struggling for justice, equality, or basic visibility.

Or we may feel that healing means forgetting that we have been hurt and oppressed, or forgetting that there is an oppressor who should and must be held accountable for their violence.

Maybe we believe that the right to healing is only for those who have been hurt and oppressed, and we are upset to consider that the one who hurts and oppresses is in just as much need of healing.

Opening our hearts to woundedness helps us understand that everyone around us carries the same sense of woundedness.

As we are mourning, we are remembering the commitment engendered by our bodhisattva vow, not just to achieve enlightenment and free all beings, but to hold space for the pain of beings in our practice as we hold our own.

When we are able to show up to our own suffering, we are also able to show up to the suffering of others.

This is how we begin the courageous and great work of loving ourselves and extending that same love to as many people as we can.

- Healing is situated in love.
- Love and justice are not two.

⁶⁴ Dahui Zonggao (1089-1163), fr. *Swampland Flowers*; tr J.C. Cleary; adapted.

⁶⁵ angel Kyodo williams (b. 1969), fr. *Radical Dharma*, adapted.

12.B.

○ A Blessing for The Journey⁶⁶ ○

Let us vow to bear witness to the wholeness of life, realizing the completeness of each and every thing. Embracing our differences, I shall know myself as you, and you as myself.

May we serve each other for all our days, here, there, and everywhere.

Let us vow to open ourselves to the abundance of life. Freely giving and receiving, I shall care for you, for the trees and stars, as treasures of my very own.

May we be grateful for all our days, here, there, and everywhere.

Let us vow to forgive all hurt, caused by ourselves and others, and to never condone hurtful ways.

Being responsible for my actions, I shall free myself and you. Will you free me, too?

May we be kind for all our days, here, there, and everywhere.

May we give no fear for all our days, here, there, and everywhere.

Let us vow to remember all that appears will disappear.

In the midst of uncertainty, let us sow love.

- Here! Now! I call to you:
- Let us together live the Great Peace we are.

○ Secrets on Cultivating the Mind⁶⁷ ○

If people aspire to the Path of Buddhahood while obstinately holding to their feeling that the Buddha is outside the mind or the Dharma is outside nature, then — even though they pass through kalpas as numerous as dust motes, burning their bodies, charring their arms, crushing their bones, and exposing their marrow; even though they write sutras in their own blood, never lying down to sleep, eating only one offering a day in the early morning; or even though they study the entire Tripitaka and cultivate all sorts of ascetic practices — this is like

trying to make rice by boiling sand: it will only add to their tribulation.

If you would understand your own mind, then without searching, approaches to the Dharma as numerous as the sands of the Ganges would all be understood.

As the World-Honored One said, “I see that all sentient beings everywhere are endowed with a Tathagata’s wisdom and virtue.”

He also said, “All the illusory guises in which sentient beings appear take shape in the sublime mind of the Tathagata’s complete enlightenment.”

Consequently, you should know that outside this mind there is no Buddhahood which can be attained.

All the Buddhas of the past were merely persons who understood their minds.

All the sages and saints of the present are likewise merely persons who have cultivated their minds. All future meditators should rely on this Dharma as well. I hope you who cultivate the Path will never search outside.

The nature of the mind is unstained; it is originally whole and complete in itself.

If you will only leave behind false conditioning, you will be “such” — like the Buddha.

Consider sudden awakening: When people are deluded, they assume that the four great elements are the body, and the false thoughts are the mind. They do not know that their own nature is the true Dharma-body; they do not know that their own self-illuminating awareness is the true Buddha. They look for the Buddha outside their mind. While they are thus wandering aimlessly, the entrance to the road might by chance be pointed out by a wise advisor. If, in one thought, they then follow back the light of their mind to its source, and see their own original nature, they will discover that the ground of this nature is innately free of defilement, and that they themselves are originally endowed with the non-outflow

⁶⁶ Wendy Egyoku Nakao (b. 1950?), adapted.

⁶⁷ Chinul (1158-1210), fr *Tracing Back the Radiance*; tr. Buswell.

wisdom-nature which is not a hair's-breadth different from that of all the Buddhas. Hence it is called sudden awakening. Consider gradual cultivation: Although people have awakened to the fact that their original nature is no different from that of all the Buddhas, the beginningless habit-energies are extremely difficult to remove suddenly, and so they must continue cultivation while relying on this awakening. Through this gradual permeation, their endeavors reach completion. They constantly nurture the sacred embryo, and after a long time they become a saint. Hence it is called gradual cultivation. This process can be compared to the maturation of a child. From the day of its birth, a baby is endowed with all the sense organs, but its strength is not fully developed. It is only after many months and years that it will finally become an adult. Hence sudden and gradual cultivation are like the two wheels of a cart: neither one can be missing. Some people do not realize that the nature of good and evil is void; they sit rigidly without moving and, like a rock crushing grass, repress both body and mind. To regard this as cultivation of the mind is a great delusion. For this reason it is said, "Hearers-of-the-teaching cut off delusion, thought after thought, but the thought that does the cutting is a thief." If they could see that thoughts of killing, stealing, sexual misconduct, and lying all arise from the nature of mind, then their arising would be the same as their non-arising. At their source, they are calm; why must they be cut off? As it is said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy." It is also said,

- "If we are aware of the thought at the moment it arises, then through that awareness,
- it will vanish."

13.A.

Heart Sutra (p. 11)

○ The Misunderstanding of Many Lifetimes⁶⁸ ○

Emptiness is without characteristics. Illumination has no emotional afflictions. With piercing, quietly profound radiance, it mysteriously eliminates all disgrace. Thus, one can know oneself; thus, the self is completed. We all have the clear, wondrously bright field from the beginning. Many lifetimes of misunderstanding come only from distrust, hindrance, and screens of confusion that we create in a scenario of isolation. With boundless wisdom journey beyond this, forgetting accomplishments. Straightforwardly abandon stratagems, and take on responsibility. Having turned yourself around, accepting your situation, if you set foot on the path, spiritual energy will marvelously transport you.

- Contact phenomena with total sincerity,
- not a single atom of dust outside yourself.

○ Self and Other the Same⁶⁹ ○

All dharmas are innately amazing beyond description. Perfect vision has no gap. In mountain groves, grasslands, and woods, the truth has always been exhibited. Discern and comprehend the broad long tongue of the Buddha's teaching, which cannot be muted anywhere. The spoken is instantly heard; what is heard is instantly spoken. Senses and objects merge; principle and wisdom are united. When self and other are the same, mind and dharmas are one. When you face what you have excluded and see how it appears, you must quickly gather it together and integrate with it.

- Make it work within your house,
- then establish stable sitting.

⁶⁸ Hongzhi Zhengjue (1091-1157), fr *Cultivating the Empty Field*.

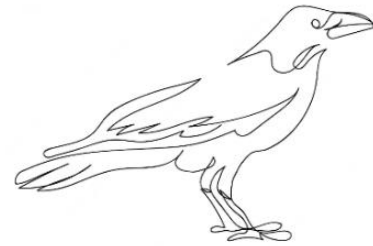
⁶⁹ Hongzhi, *ibid*.

○ Guidepost for the Hall of Pure Bliss⁷⁰ ○

By seeking appearances and sounds one cannot truly find the Way.
The deep source of realization comes with constancy, bliss, self, and purity.
Its purity is constant. Its bliss is myself.
The two are mutually dependent, like firewood and fire.
The self's bliss is not exhausted;
constant purity has no end.
Deep existence is beyond forms.
Wisdom illuminates the inside of the circle.
Inside the circle the self vanishes, neither existent nor nonexistent.
Intimately conveying spiritual energy, it subtly turns the mysterious pivot.
When the mysterious pivot finds opportunity to turn, the original light auspiciously appears.
When the mind's conditioning has not yet sprouted, how can words and images be distinguished?
Who is it that can distinguish them?
Clearly understand and know by yourself.
Whole and inclusive with inherent insight, it is not concerned with discriminative thought.
When discriminating thought is not involved, it is like white reed flowers shining in the snow.
One beam of light's gleam permeates the vastness.
The gleam permeates through all directions, from the beginning not covered or concealed.
Catching the opportunity to emerge, amid transformations it flourishes.
Following appropriately amid transformations, the pure bliss is unchanged.
The sky encompasses it, the ocean seals it, every moment without deficiency.
In the achievement without deficiency, inside and outside are interfused.
All dharmas transcend their limits;
all gates are wide open.
Through the open gates are the byways of playful wandering.

Dropping off senses and sense objects is like the flowers of our gazing and listening falling away.
Gazing and listening are only distant conditions of thousands of hands and eyes.
The others die from being too busy, but I maintain continuity.
In the wonder of continuity are no traces of subtle identifications.
Within purity is bliss;
within silence is illumination.
The house of silent illumination is the hall of pure bliss.
Dwelling in peace and forgetting hardship, let go of adornments and become genuine.

- The motto for becoming genuine: nothing is gained by speaking.
- The goodness of Vimalakirti enters the gate of nonduality.



13.B.

Heart Sutra (p. 10)

○ Facing Everything⁷¹ ○

Accord and respond without laboring and accomplish without hindrance. Everywhere turn around freely — not following conditions, not falling into classifications. Facing everything, let go and attain stability. Stay with that just as that. Stay with this just as this. That and this are mixed together with no discriminations as to their places. So it is said that the earth lifts up the mountain without knowing the mountain's stark steepness.

- A rock contains jade
- without knowing the jade's flawlessness.

⁷⁰Hongzhi, *ibid.*

⁷¹Hongzhi, *ibid.*

○ The Field of Boundless Emptiness⁷² ○

The field of boundless emptiness is what exists from the very beginning.

You must purify, cure, grind down, or brush away all the tendencies you have fabricated into apparent habits.

Then you can reside in the clear circle of brightness. Utter emptiness has no image; upright independence does not rely on anything.

Just expand and illuminate the original truth unconcerned by external conditions.

Accordingly, we are told to realize that not a single thing exists.

In this field, birth and death do not appear.

The deep source, transparent down to the bottom, can radiantly shine and can respond unencumbered to each speck of dust without becoming its partner. The subtlety of seeing and hearing transcends mere colors and sounds. The whole affair functions without leaving traces, and mirrors without obscurations.

Very naturally mind and dharmas emerge and harmonize.

An ancient said that non-mind enacts and fulfills the Way of non-mind. Enacting and fulfilling the Way of non-mind, finally you can rest.

Proceeding, you are able to guide the assembly.

With thought clear, sitting silently,

- wander into the center of the circle of wonder.
- This is how you must penetrate and study.

○ Guidepost for Silent Illumination⁷³ ○

Silent and serene, forgetting words, bright clarity appears before you.

When you reflect it you become vast; where you embody it, you are spiritually uplifted.

Spiritually solitary and shining, inner illumination restores wonder.

Dew in the moonlight, a river of stars, snowcovered pines, clouds enveloping the peak.

In darkness it is most bright, while hidden all the more manifest.

The crane dreams in the wintery mists.

The autumn waters flow far in the distance.

Endless kalpas are totally empty, all things completely the same.

When wonder exists in serenity, all achievement is forgotten in illumination.

What is this wonder? Alertly seeing through confusion is the way of silent illumination and the origin of subtle radiance.

Vision penetrating into subtle radiance is weaving gold on a jade loom.

Upright and inclined yield to each other; light and dark are interdependent.

Not depending on sense faculty and object, at the right time they interact.

Drink the medicine of good views; beat the poison-smeared drum.

When they interact, killing and giving life are up to you.

Through the gate the self emerges and the branches bear fruit.

Only silence is the supreme speech; only illumination the universal response.

Responding without falling into achievement, speaking without involving listeners,

The ten thousand forms majestically glisten and expound the Dharma.

All objects certify it, every one in dialogue.

Dialoguing and certifying, they respond appropriately to each other.

But if illumination neglects serenity then aggressiveness appears.

Certifying and dialoguing, they respond to each other appropriately.

But if serenity neglects illumination, murkiness leads to wasted Dharma.

When silent illumination is fulfilled, the lotus blossoms, the dreamer awakens,

- A hundred streams flow into the ocean,
- A thousand ranges face the highest peak.

⁷² Hongzhi, *ibid.*

⁷³ 73Hongzhi, *ibid.*

SONGS FOR DAYS OF THE THE WEEK

	OPENING	
M O N	<u>Jizo Dharani (7x)</u> Om ka ka kabi san ma e sowa ka	<u>The Four Bodhisattva Vows (3x)</u> Beings are numberless; I vow to free them. Delusions are inexhaustible; I vow to end them. Dharma gates are boundless; I vow to enter them. The Buddha Way is unsurpassable; I vow to embody it.
T U E	<u>Sho Sai Myo Kichijo Dharani (3x)</u> No mo san man da moto nan oha ra chi koto sha sono nan to ji to en gya gya gya ki gya ki un nun shifu ra shifu ra hara shifu ra hara shifu ra chishu sa chishu sa chishu ri chishu ri soha ja soha ja sen chi gya shiri ei somo ko	<u>Shigu Seigan Mon (3x)</u> Shu jo mu hen sei gan do. Bon no mu jin sei gan dan. Ho mon mu ryo sei gan gaku. Butso do mu jo sei gan jo. (3x)
W E D	<u>Buddha Vandana (3x)</u> Namō tassa bhagavato arahato sammasam Buddhāsa	<u>Filled with Loving Kindness (3x)</u> May I be filled with lovingkindness. May I be well. May I be filled with lovingkindness. May I be well. May I be peaceful and at ease. May I be whole. (2 nd verse: “you”; 3 rd verse: “we.”)
T H U	<u>Gate of Sweet Nectar</u> Calling out to hungry hearts, Everywhere through endless time, You who wander, you who thirst, I offer you this bodhi mind. Calling out to hungry spirits, Everywhere through endless time, Calling out to hungry hearts, All the lost and left behind. Gather round and share this meal Your joy and your sorrow, I make it mine.	<u>Dedication of Merit</u> May every living being, our minds as one and radiant with light, share the fruits of peace with hearts of goodness, luminous and bright. If people hear and see how hands and hearts can find in giving, unity, may their minds awake to great compassion, wisdom, and to joy. May kindness find reward. May all who sorrow leave their grief and pain. May this boundless light break the darkness of their endless night. Because our hearts are one, this world of pain turns into paradise. May all become compassionate and wise. May all become compassionate and wise.
F R I	<u>Enmei Jukku Kannon Gyo (3x)</u> Kanzeon, namu Butsu Yo Butsu U in -- Yo Butsu U en Buppo so en -- Jo raku ga jo Cho nen Kanzeon -- Bo nen Kanzeon Nen nen ju shin ki -- Nen nen fu ri shin	<u>Save All the Beings (3x)</u> I vow to save all the beings of the world. I vow to set endless heartache to rest. I vow to walk through every wisdom gate. I vow to live the awakened way.

CLOSING VERSES

1. The Ship of Compassion⁷⁴ ○

Night rain washes the mountain cliffs, the dawn
greens soaked through. Sitting I meditate on
emptiness, as fresh breezes fill the temple.
Words are inherently empty — and yet still I am
fond of brush and ink. My mind like ashes after
the fire — and yet still I am tied to the world.
Window bamboo — empty mind; courtyard pine
— innate purity. The trunk of this lofty green
tree, neither inherently form nor no-form.
Between bell and fish-drum,
I have yet to grasp the essence of Dharma.
• Yet I get a whiff of its fragrance —
• as if I were aboard the Ship of Compassion.

2. Spring Everywhere⁷⁵ ○

Happiness that depends on what you acquire or
become is only conditional happiness, not joy.
Joy means no matter what happens, it's all right.
If you become ill, just be ill.
When it's time to die, just die.
Unless you accept your present circumstances, joy
cannot be attained.
To face any situation and accept it with open arms
molds the attitude enabling you to see that a
wonderful way of living is possible.
This is indeed something of consequence.
As soon as this attitude is achieved, you have
reached paradise, anytime, anywhere, and in
any circumstances.
• It is the plum blossoms that bring the spring.
• Once this idea is accepted, spring must be
everywhere.

3. The Necessity of Great Doubt⁷⁶ ○

If you're unable to rouse Great Doubt when
practicing Zen,
even if you can dwell in an apparently calm and
lucid state sitting long periods in zazen, sunk in
quietness;
even if, within this mystic darkness, senses fuse,
and objects and opposition disappear;
and even if you enter absorption without
mindmovement — this is not the Great Vehicle.
This is simply your wavering mind; it is not Zen.
If you don't recognize this error,
• innumerable Buddhas may appear and preach
the Dharma
• but they won't be able to save you.

4. Three Prayers⁷⁷ ○

May I be as loving in this moment as I can.
If I cannot be loving in this moment, may I be
kind.
If I cannot be kind, may I be nonjudgmental.
If I cannot be nonjudgmental, may I not cause
harm.
And if I cannot not cause harm, may I cause the
least harm possible. ○
As long as sentient beings remain —
until then, may I too remain
to dispel the suffering of all beings,
for as long as space remains. ○
The ground we tread today transcends history.
Spring and winter are both present in this
moment.
The young leaf and the dead leaf are really one.
Our feet touch deathlessness, and my feet are
yours.
Walk together now.
• Let us enter the dimension of oneness
• and see the cherry tree blossom in winter.

⁷⁴ Miaohui (ca. 1600), fr Grace Schireson, *Zen Women*, p. 103.

⁷⁵ Shundo Aoyama (b. 1933), fr. *Zen Seeds*, adapted, abridged.

⁷⁶ Boshan (1575-1630), fr *Great Doubt*; tr. Jeff Shore; adapted.

⁷⁷1st: Larry Yang (b. 1955?), fr. *Awakening Together*. 2nd: Shantideva (685-763), fr *Bohicaryavatara*. 3rd: Thich Nhat Hanh (1926-2022).

5. The Way of Tenderness⁷⁸ ○

The Way of Tenderness does not equal quiescence.

It does not mean that fiery emotions disappear.

It does not render acceptable that anyone could hurt or abuse life.

Tenderness doesn't erase the inequities we face in the relative world — and it doesn't encourage a spiritual bypass of the feelings we experience.

The Way of Tenderness is an elixir for the clogged arteries in the heart of our world.

Complete tenderness trusts the fluidity of our life energy and its extension into those around us.

It allows rage and anger to flow in and out again, in and out again, without holding on to it as proof of being human.

We can let go of stockpiling our rage for fear that our suffering might go unrecognized or that we'll appear apathetic or naïve.

This is a liberated tenderness,

- a way of lessening and finally removing the potency
- of our tragic pasts as sentient beings.

6. Your True Self is the World⁷⁹ ○

Usually, we set up a world in opposition to our self, and then go about trying to pocket as much wealth, power, or happiness from that world as we can.

Yet when our way of life accords with the Buddha Dharma, we no longer construct a world in opposition to what we think of as our self.

When you accord with Buddha Dharma, your true Self is the entire world—and in this world there is no possibility of exchange.

- The life of the true Self is not apart from our functioning.
- Everything we encounter is our life.

7. There is No End⁸⁰ ○

If we walk in the desert and cannot see the end, it's not necessary to become irritated.

Usually, if we don't see the end we don't know what to do, or if the end is far away, we become upset.

When we think of how to master zazen or attain enlightenment or understand zazen as taught by the Buddha, we become exhausted.

Sometimes, particularly when we feel lazy, we should indeed reflect on such things — but when those questions make our head ache, we should forget thinking.

Just practice.

In the Buddha's world, there is no end.

Forget about the end and take one step, like an elephant or a turtle.

- This is our practice; it is wonderful and beautiful.
- In this way, let us practice for three thousand kalpas.

8. Hope in the Dark⁸¹ ○

When we recognize uncertainty about the future, we realize we may be able to influence outcomes — alone or in concert with a few dozen or several million others.

Hope is an embrace of the unknown and the unknowable, an alternative to certainty. It's the belief that what we do matters — even though how and when it may matter, who and what it may impact, are not things we can know beforehand.

- We may not, in fact, know them afterward either,
- but they matter all the same.

⁷⁸ Zenju Earthlyn Manuel (b. 1970?), fr *The Way of Tenderness*.

⁷⁹ Kosho Uchiyama (1912-1998), fr *From the Zen Kitchen to Enlightenment*; adapted.

⁸⁰ Dainin Katagiri (1928-1990), fr *Returning to Silence*; adapted.

⁸¹ Rebecca Solnit (b. 1961), fr *Hope in the Dark*; adapted

9. Compassion Unbound⁸² ○

Just as sunshine breaks through clouds, the
compassionate light of our essential nature
shines through the cracks in our delusion.
Compassion unbound naturally flows out, beyond
duality.

It is absolute and universal love, the compassion
of the One Body.

As we gradually clarify the heart's eye — the eye
that sees the absolute — we more and more
clearly experience this

unbound compassion;

we come to love everything with immeasurable
depth,

and we know that all things completely love us.

- This naturally opens a life
- of infinite gratitude and peace.

10. Awakening to Discouragement⁸³ ○

Part of waking up is becoming sensitive to how
we become discouraged,

how we close down, and where we go for false
comfort.

To wake up is to become aware of the tendency to
judge ourselves,

to take our failures personally, to fall into despair,
self-pity, depression,

frustration, anger,

or wherever we tend to go when we believe the
story that we are a person who can't do it right.

Seeing all of this is enough.

Awareness is its own action.

We don't need to analyze it or impose changes
based on our ideas of what should be happening.

Just being awake to the present moment, as it is,
and seeing clearly what is happening:

- This is transformative.
- We are simply awake here and now.

11. On Zen⁸⁴ ○

There is a reality even prior to heaven and earth.
It has no form, much less a name.

Eyes fail to see it; it has no voice for ears to detect.
To call it Mind or Buddha violates its nature, for it
then becomes like a visionary flower in the air.

It is not Mind, nor Buddha.

Absolutely quiet, yet illuminating in a mysterious
way, it allows itself to be perceived only by the
clear-eyed.

It is Dharma truly beyond form and sound. It is
Dao having nothing to do with words.

Wishing to entice the blind, the Buddha has
playfully let words escape his golden mouth;
heaven and earth are ever since filled with
entangling briars. O my good worthy friends
gathered here, if you desire to listen to the
thunderous voice of the Dharma,

- exhaust your words, empty your thoughts,
- for then you may come to recognize this One
Essence.

12. Queen of the Lake of Awareness⁸⁵ ○

Listen, O brothers and sisters, you who have
mastered the teachings: If you recognize me,
Queen of the Lake of Awareness, who encompasses
both emptiness and form, know that I live in the
minds of all beings who live. Know that I live in
the body of mind and the field of the senses, that
the twelve kinds of matter are only my bones and
my skin. We are not two, yet you look for me
outside; when you find me within yourself, your
own naked mind, that Single Awareness will fill all
worlds. Then the joy of the One will hold you like
a lake - its fish with gold-seeing eyes will grow
many and fat. Hold to that knowledge and
pleasure, and the Creative will be your wings.

- You will leap through the green meadows of
earthly appearance,
- enter the sky-fields, and vanish.

⁸² Koun Yamada (1907-1989), fr *Zen: The Authentic Gate*; adapted.

⁸³ Joan Tollifson (b. 1948), fr *Nothing to Grasp*.

⁸⁴ Nanpo Shomyo (Daio Kokushi) (1235-1309).

⁸⁵ Yeshe Tsogyal (757-817).

13. To Change Every Moment⁸⁶ ○

To change every moment means to die every moment; it also means to be reborn every moment.

Foolish people cling to moments that have already passed by, and in so doing lead futile lives; whereas wise people, understanding that everything changes in each instant, apply this principle to their daily lives — and live freely. In meditation, this means sit if you want to sit; stand if you want to stand; work if you want to work; or busily take care of your life.

Thus, “sitting” is possible in any circumstance. It is the mind that sits, not the body.

- As long as you let go and entrust with faith,
- your daily life can be meditation.

MISCELLANEOUS



○ Verse of the Kesa⁸⁷ ○ (3x)

How great the robe of liberation –
A formless field of benefaction!
Wrapping ourselves in Buddha’s teaching,
We free all living beings. <bow>

○ Evening Gatha ○

Let me respectfully remind you:
Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us should strive to awaken.
Awaken! Take Heed!
This day our days are diminished by one.
Do not squander your life!

○ ♦ Diamond Sutra Gatha⁸⁸ ○ (3x)

A star at dawn, a bubble in a stream, ③
A flash of lightening in a summer cloud,
A flickering lamp, a phantom and a dream. ③
So is this fleeting world. ①②

○○○⊗ The Four Bodhisattva Vows⁸⁹ ○ (3x)

Beings are numberless; I vow to free them. ③
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them. ③
The Buddha ③ Way is unsurpassable; I vow to embody it. ①② <bow>

○ Save All the Beings (Sung, 3x) ○

I vow to save all the beings of the world. ③ I vow
to set endless heartache to rest.
I vow to walk through every wisdom gate. ③
I vow to live the awakened way. ①② <bow>

○ Refuge-Taking Bows ○

I take refuge in Buddha: the oneness and
awakeness of all beings. <bow>
I take refuge in Dharma: the path of
understanding and love. <bow>
I take refuge in Sangha: in you. <bow>



⁸⁶Daehaeng Kun Sunim (1927-2012), fr *No River to Cross*; adapted.

⁸⁷Great Vow Zen Monastery

⁸⁸Final lines of the *Diamond (Vajracchedika Prajnaparamita) Sutra*, 2nd century. tr. Red Pine.

⁸⁹fr *Avatamsaka Sutra*, 2nd century. A.k.a. the “Great Vows.” Note parallel of these four vows with the “Four Noble Truths.”